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Jan.
Rev. J.W. Van Weelden
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Chatham, Ont.

CALVINIST-CONTACT

CHRISTIAN WEEKLY

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LATIN AMERICA - MISSION PERSPECTIVES

By JUAN S. BOONSTRA

Pantera Negra

Everybody knew Pantera Negra in Bogotá, Colombia. I made up my mind to know more about her, too. Gathered piece by piece, the total story is worth teling.

She was tough and hard. She was evil, in person. Exceptionally talented. In her youth she organized a band of terrorists. No real purpose in it. No ideological motivation. She came to be known in those days as "Black Panther" because of her sly, clever, and destructive activities. Her husband was dubbed "Black Blood." Their life consisted of terrorizing and hiding. Whenever they felt the need of it, the band would run into a town and rob the local bank. Often, out of sheer contempt for human life, they killed a couple of people, leaving them on Main Street, bathed in a pool of blood. With devilish laughter, they mounted their horses and went into hiding. Until the next time. So it went for years. Black Panther became one of the most infamous and notorious criminals of the nation. Newspapers headlined her name. Fear shook the hearts of men everywhere. Which town, village, or compound would she hit next?

The Wages of Sin

It was bound to happen sooner of later. Black Panther's little band of terrorists had a confrontation with the forces of the law. Black Blood lost his life and this time it was he who lay lifeless, in the midst of his blood. He would no longer terrorize. Black Panther, however, was caught and arrested. On many charges, she was sentenced to life. From roaming the hills she went to dark, dreary prisons. This is how she herself writes about it: "I came to be an undesirable; my associations were not with pleasant people. I used my youth in the pursuit of ideals none too noble. My dear mom wept till the day she died. The life of a libertine offered me many pleasures. Since for me there was neither God nor Devil, I did whatever evil there was until I landed in jail. The cell and handcuffs, not even my chains, were able to reform me. Each day I said to the guards, 'Either you kill me or I will escape; I am not staying here.' I was transferred to eight different jails. In some of them, a dog is treated more humanely than a prisoner. What cruelty! What severe punishments! This aroused in me a deeply rooted hatred and a desire for vengeance. I thought of my past in a land of violence, of purposelessness, in which the bodies of victims were eaten up by the birds of prey. Life in prison was mostly complaining and fighting one with another. No hope of ever regaining freedom of any kind. I knew I had to die here. Fourteen lawful charges against me, a hostile press, and frequent pictures in the newspapers made me the most noted criminal in all of Colombia."

Nothing Short of A Miracle

No warden wanted Black Panther. Her leadership for evil was too hard to handle. Authorities kept transferring her from jail to jail. Some say that an evangelical donated a copy of the Scriptures to the prison where this terrible woman finally was confined. But one Bible among one thousand prisoners posed a mathematical puzzle. Not lacking in imagination, the authorities organized a raffle — with the Bible as the first and only prize! Black Panther won. She read and began to listen to Christian programs on the radio, her only contact with the outside world. In any case, the Lord found Black Panther — she became a new creature! All things were new! As bitter and cruel as she had been, she became sweet and understanding. In one month's time, two hundred of her fellow inmates had become Christians.

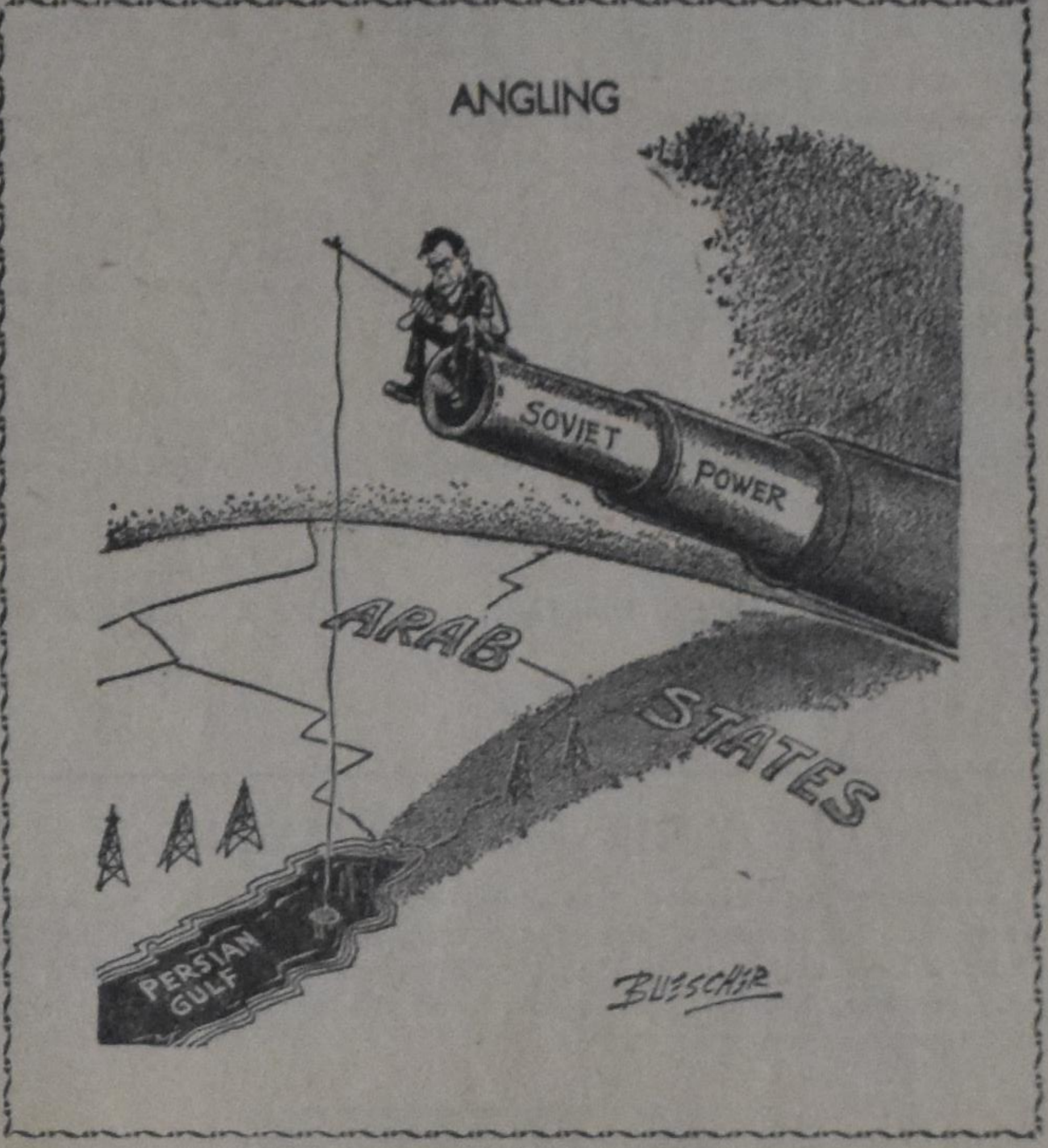
A New Development

Spiritual responsibility for prisoners in all Colombian jails is in the hands of Roman Catholic nuns and priests. Having a missionary like Black Panther within those walls was not exactly to their liking. Fellow Christians, on the other hand, wished she could be freed. Because of pressures from both sides, the federal government released her and put her under surveillance. The prison chaplains were happy to see her go and evangelicals were happy to see her come.

I went to see Black Panther when I was in Bogotá recently. I was able to visit a while only with some of her friends. Black Panther is never at home. She has teamed up with another woman, a nun of twenty-eight years, and together they go from house to house, suburb to suburb, and town to town in Colombia — they both want to testify to the grace of God and the marvelous power of the Holy Spirit. The towns she terrorized she now evangelizes.

Since she was not able to meet with me, Black Panther sent me a letter. She says, "God made me understand and love Him. Having accepted Christ as my all-sufficient Savior, I was spiritually free. From that day, there is joy in Heaven and I feel the presence of God in my life. My sins were buried in the bottom of the sea and God gave me the power to be His daughter forever. Glory to God!"

From "Missionary Monthly."



"God Demands Ecological Stewardship"

(Grand Rapids, Michigan) "We are acting as though God's mandate for man to subdue the earth meant to do whatever we please with it in any way we wish just as long as it fills our purses, and never ask what kind of earth we are leaving for future generations. This is not what God meant by subduing the universe." An article in Missionary Monthly by Roger S. Greenway, says that ecology is a Christian concern, for the earth is the Lord's, not ours and we are responsible to its Owner for it.

Greenway cites the case of a U.S. midwest industrialist who gave tens of thousands of dollars for missions and allowed one of his factories to pour tons of waste into two streams and a lake, killing the fish and turning the water into a stinkhole. When the industrialist was asked to use his money to save the waters, he replied by saying "Nonsense, I use my money to save souls."

Greenway also scored those who would substitute ecological concern for missions and would convert the mission of the church into a campaign against air pollution, slums and promote birth control and reforestation. "There is something more polluted than the slimiest stream, and it is the human heart." The solution to man's most fundamental problem, the thing that is really messing up our world, is found in the Gospel."

Nevertheless, ecology, he continued, has its place in missions. "If we take seriously Jesus' prayer that God's will be done on earth as it is in heaven, we will not hesitate for a moment to enter the ecological struggle. In fact, Christians ought to be in the vanguard."

"Missions must take the new Christian beyond the Damascus Road experience into the fulness of that life in Christ which the New Testament teaches. And that necessarily involves teaching as part of the missionary message the stewardship responsibilities with Christian view of nature and the respect to the material world and its resources." (RES)

A Small News Item

It was but a small news item on a church bulletin. It read: "Anyone wanting a subscription to "The Banner" or "Calvinist-Contact" please contact Mr.

The result? One morning the gentleman, who was to be contacted, sent in four new subscriptions, with the money.

Such things are encouraging. It proves that with a little cooperation much can be done. We need the new subscriptions and we know they are there, — everywhere. If only someone would be willing to gather them in.

It was only a small news item, but it had big results. We are looking for more places to follow this pattern. It helps in building the Christian press among us.

Transport For Christ International

Jim Keys, founder-director of Transport for Christ International, has announced the building of a new Mobile Chapel, a beautiful dromedary truck transport unit for their ministry in Canada.

The first Mobile Chapel, The Pathfinder, has been serving truckers throughout the United States for several years. The new Chapel will be called "The All Canadian".

Jim says, "We have no money. We believe that this work of loving concern for Canada's truckers must move forward and this is the most effective way to do it. We have always worked in faith that God will supply."

In this attractive unit Canadian truckers from coast to coast will see vividly portrayed the death and destruction on the highway that follows carelessness, not only in driving, but in living.

In the attractive oak and walnut finished and carpeted interior, they will have the opportunity to talk to a chaplain who shares their background and understands their deep-felt concern. The twin programs of safety education and spiritual ministry have proved themselves over and over. One trucker told Jim after a truck terminal meeting, "I was going home to take the lives of my whole family — Thank God I came here!"

Eight chaplains, 22 evangelists and 90 district workers travel more than 200,000 miles a year making more than 10,000 calls at transport terminals and truck stops. Their Transport for Christ motto "Safety through Christ", their uniform and crest are recognized and respected by truckers across North America, many of whom have come to Christ through their ministry.

OLD FORT WILLIAM, the fur-trading post that linked eastern and western Canada in the days of explorers David Thompson and Simon Fraser, will be reconstructed in Thunder Bay by the Ontario government. Premier John Robarts announced that the fort will be the nucleus of a 125-acre tourist centre. Rebuilding will start in the spring near the railway which made the old fort lose its importance in the 1880s.

Lord, who hast formed me out of mud,
And hast redeemed me through thy blood,
And sanctified me to do good;

Purge all my sins done heretofore:
For I confess my heavy score,
And I will strive to sin no more.

Enrich my heart, mouth, hands in me,
With faith, with hope, with charity;
That I may run, rise, rest with thee.

George Herbert

Let's Play Chess

Editor: Mr. C. Hess

SOLUTIONS OF THE DECEMBER PROBLEMS

No. 424 (Fabel)

The difficulty in this bowling game is that the white K has to get the black Q before black can be forced to give up square Q4 of K5. The K is short of a tempo for an immediate attack: 1. K-N7, Q-R6; 2. K-N6??, Q-R5; 3. K-B5?, N-R3ch; 4. K-N6, N-N5, which leads to nothing. So: 2. K-B8/K7/Q6/K6/K7/B8/N7/N6, Q-R6; 10. KxP, Q-R5; 11. KxQ and mate at the next move. Although this problem is very artificial, belonging to the class of the odd ones, it is quite worthwhile.

No. 425 (Driver)

This hard 2-mover confused some of our men. The solution is surprising: 1. P-B8/N, waiter. It has became famous by the place it got in the recently published Encyclopedia of Chess. 1. P-R8/Q, thr. 2. Q-R7 does not work at all because of 2. —, R-B4 or P-B4.

No. 426 (Maszmann)

This mouse-trap did not make many victims. 1. B-R4, thr. 2. N-N7 mate, B-B3; 2. B-N5, thr. 3. Q-B4 mate, BxB; 3. N-N7 mate. Simple enough.

N. 427 (Speckmann)

The fine Queen sacrifice in this problem is a bit too evident, one would say. 1. Q-KN8, thr. 2. QxR mate.

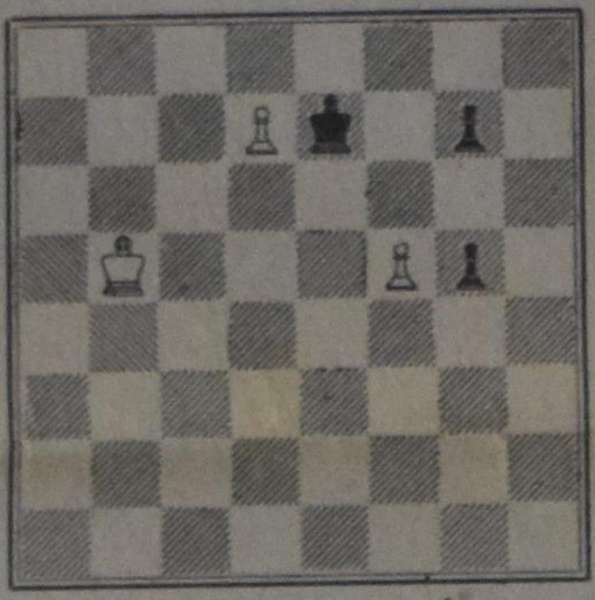
DUTCH

No. 424	1—11: K87-f8-e7-d6-e6-e7-f8-g7-g6-g5:-h4: en mat bij de 12de zet.
No. 425	1. c8/P tempo.
No. 426	1. Lh4, Lh6; 2. Lg5, Lg5:; 3. Pg7 mat. 2. —, Lf8: 3. Df4 mat.
No. 427	1. Dg8, dr. 2. Dg5: mat.

FOR YOUR ENTERTAINMENT

The study shown below was published in 1918 by the wellknown author A. S. Selesniev, one of the endgame stars in the U.S.S.R.

At a first glance it is almost unbelievable that White can draw this position. The way he makes it is just as unbelievable, while it happens before your eyes.



1.	K-B6, K-Q1;	if white could play 2. K-Q6? the black P at N4 would promote, of course.
2.	K-Q5, KxP;	
3.	K-K4!	note that also this white move is a must, because 3. K-K5?, K-K2; 4. K-Q4, K-B3; 5. K-K4, P-N5!; 6. K-B4, P-N6; 7. KxP, KxP; 8. P-N3 would result in a black win.
	K-Q3;	
4.	K-B3, K-K4;	Would this mean the end?
5.	K-N4, K-B3;	
6.	K-R5!!, KxP	STALEMATED by a King and a double-Pawn. Fantastic!

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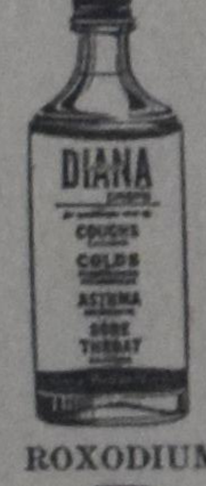

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Boys

With banners aloft, the boys marched briskly into the Church. This was Calvinet Cadet Sunday and they were to be featured and to take part in this service.

There was the opening ceremony, after which the pastor said to the boys, "Let us now recite the Apostles Creed."

The clear voices sounded through the sanctuary, "I believe in God the Father Almighty, Maker of heaven and earth . . . ."

Then in my thoughts I saw another boy of whom I heard recently. This boy lives in Moscow; I don't know his real name, but I call him Vasiley, a splendid Russian name for a boy about nine years of age.

One day, Vasiley took a sheet of paper and various coloured crayons and seated himself on a park bench, overlooking the river Moskva. He began to paint a blue sky and green, brown trees; houses and a pathway, on which there were people walking. For the sheer love of what he saw he chose his brightest crayons. He looked at the picture from a little distance with a critical eye. Maybe a little bit too bright, he said to himself. I think I will write some words on the bottom of the picture, then people will understand what I mean. This is what Vasiley wrote.

May there always be a blue sky,

May there always be Mama,

May there always be me.

I feel a great affection for Vasiley and am glad that someone found his picture and the little poem written on the bottom of it, and set it to music under the title "Let there always be Sunshine." A song which is now often sung by the brilliant Robert de Cormier Singers.

I also have a deep concern for Vasiley. Will some brutal atheist, straightjacket his poet soul and blot out forever his unconscious yearning for immortality? Then I lay hold on God and pray that in His mercy, Vasiley may be found of Him.

I became aware that the boys' voices had died away but I still could hear the echo of the faith which will not die, "I believe the ressurrection of the body and the life everlasting."

And I said, "Amen."

R.K.

Church Announcements

CHR. REF. CHURCH

Called

to Vernon, B.C., Rev. P. W. De Bruyne of Edmonton (Ottewell), Alta.

to Hamilton I, for the second time within one year, with the advice of Classis Hamilton, by acclamation, the Rev. J. Klomps of Brockville, Ont.

Accepted

to Edmonton III, Alta., Rev. J. Joosse of Newmarket, Ont.

True peace is not absence of war, but the presence of God.

— Weekblad.

If you blow out another man's candle, it will not light your own.
He who forgives ends the quarrel.

African proverb.

CHILDREN'S WRITING CONTEST

This year, Calvinist-Contact, through its World of Young Writers department, is giving a contest for grade school children only. Last year a contest was given for high school and college students; this year, only children enrolled in grade schools may participate.

A special winners issue will again be scheduled. No announcements of this contest, other than in Calvinist-Contact, will be made. As before, so also now, all entries are eligible for consideration of publication in the W.Y.W.

First Prize: $10.- cash.

Second and Third Prizes: $5.- cash.

Plus: many consolation prizes.

The rules are easy: 1. Be neat; 2. Be yourself; 3. Use 8½ x 11 inches paper only; 4. Write either poetry or prose (your own); 5. State your name and address, age and grade in school, on a separate blank sheet, and enclose with your entry; 6. Deadline is March 24, 1971.

All entries become the property of Calvinist-Contact and cannot be returned, so make your own copy if you want one. Originality, form and content, will be the bases for judgment.

"FESTIVAL 500"

When? — FEBRUARY 19, 1971, 8-11 P.M.

Where? — KENNEDY ROAD N., BRAMPTON, ONT. (C.P.S.S. AUDIT.)

Enjoy a wonderful evening of Christian entertainment with the whole family. Among other groups appearing will be Bert Selles and the Melodaires.

Tickets $1.50 at the door — (Door Prize!)

INTERMISSION — REFRESHMENTS

Evening of Entertainment

Saturday, February 27, 1971 at 7:30 p.m.

in the

Zion Chr. Ref. Church of Oshawa, Ont.

Featuring:

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From the Bookshelf

THE REFORMATIONAL UNDERSTANDING OF FAMILY AND MARRIAGE

by E. L. Hebden.

Taylor, Craig Press, Nutley, New Jersey, 1970, 86 pp., $1.50.

(A Historical Study in the "University Series", edited by Rousas John Rushdoony. Distributed in Canada by Speelman's Bookhouse Limited, 10 Golfdown Drive, Rexdale, Ont.)

The books in this series are designed to give students a Christian outlook on contemporary and perennial problems. The book under review takes on a large number of both kinds of problems. It does not only intend to speak the "Reformational" word on such perennials as Marriage, and Family, but it has also chapters on divorce, illegitimacy, abortion and on the Day School, — all of this within the scope of 86 pages, including an introduction by the editor, five pages of footnotes and a chart of the cosmonomic law-spheres.

Within the book "Reformational Understanding" of family and marriage means the recognition of the unique structural principles of both, as they have been set forth in the works of Herman Dooyeweerd. I consider these structural principles true to creation. The knowledge of them is a powerful antidote against the nonsense that is being proclaimed today on the subject of marriage and family. Every Christian student would do well to attain access to this antidote. And since the name of Dooyeweerd was mentioned so often in a local newspaper (**The Windsor Star**, Aug. 13, 1970, p. 15, "The House of Subversion on Lyndhurst Ave."), I have good hope that people will take note of this school of thought, simply to be scholarly up to date, if for no better reason.

It is a pity, therefore, that this book of professor Taylor is so poorly composed. It looks like a quickie, contrived by someone who had done his reading, collected his quotes, but found no time to complete the argument or to think through the implications; then he threw in some anecdotes and exhortations. At first glance the book seems to be a collection of quotations for which the author wrote the connecting text. Quotes of Dooyeweerd are conclusive in philosophical arguments, as are the ones from Hugh Last for historical problems. The quote from Last on pages 5 and 6 is even repeated on pages 54 and 55. The argument in the book is anything but smooth and consistent. For instance, the tricky problem of the Headship of the Husband comes up in a hortatory section (pp. 32ff), and is therefore supported by quotes from Puritan sermons. (Nice quotes, by the way). Why did not the author use his insight into the structural principles of marriage and family to elucidate this kind of Headship? He could have blown away a fog of misunderstanding, had he shown how this particular form of Headship is uniquely qualified by the structural principle. What kind of reader did the author have in mind? On the one hand his reader is supposed to be edified by the anecdotes of British bishops (pp. 77, 80) and the legend of Pilate's wife (p. 80), which, to my mind, were ill-chosen. On the other hand the reader is supposed to know the terminology and meaning of the cosmonic philosophy: a simple quotation from **A New Critique of Theoretical Thought** must suffice to set him straight.

The subject matter warrants a better book. And the author, whose erudition is well known, can give it.

The editor has written a worthwhile introduction of 3 pages. But the footnote of page 1 got lost. The worst typographical error is on p. 86 (Tribune for Triune).

The adjective "Reformational", used in the title and throughout the book, is a dynamic but colorless word, which is working overtime these days. If it is intended to replace "Reformed" or even "Christian", it is no improvement.

Andrew Kuyvenhoven.

ANNUAL MEETING

C. J. L. FOUNDATION

(Committee for Justice and Liberty)

February 27, 1971, 1:30 p.m.

West Humber Collegiate Institute
(1675 Martingrove Road)
Rexdale, Ontario

Keynote address:
Rev. Louis M. Tamminga

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CHRISTIAN WEEKLY

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THE CONFERENCE

The request for a conference, made by five ministers and published on the front page of our January 28 issue, has caught the attention of many readers. This is a good sign since it proves that there is a strong desire to avoid further separation, which easily might result from our different viewpoints.

In the meantime, mail is pouring in. Some letters reveal a radical attitude and do not allow for any other standpoint but their own. Others air a much more considerate mood and wish to sit down around the Word of God to discover the will of the Lord in the difficult questions which face us. Again others try to convince us that the intention of the leaders of the New Reformational Movement are very serious and desire only to be obedient to God and His will for our human lives. If we may make a note here: we do not have any difficulty here and we hope that others don't have them either. We are thoroughly convinced that whatever is said and written originates from a desire to serve God and to be His co-labourers. If we were not convinced of that we would be wasting our time in preparing such a conference. But in doing so we want to express our trust that we all have the same goal in mind. Or to say it in other words: we believe that in our reformed confession we have a tremendous potential, with which we also could be a real blessing to the church and to the nation, but this potential is unused because we do not interpret this confession alike. We are wrong if we write each other off because of this difference in interpreting or thinking. In spite of the fact that this has been misjudged, we still believe that we should hold on to each other and try to solve our difficulties, in order to be of better service to God. We still do not believe that our troubles are insurmountable even if we have to talk extensively about our different viewpoints. By all means let us talk but let us do it in the firm conviction that primarily we are brothers in the Lord and in the second place that we all know in part and prophecy in part.

As far as the conference itself is concerned we received some encouraging communications. One consistory wrote us that they are willing to make their church facilities available for the conference, which includes taking care of meals, use of the buildings and even lodging for those who will attend. The only thing left would be the traveling expenses. Someone else wrote us that if that conference is going to be held he would be willing to go around in his community to collect funds in order to cover the traveling expenses. We are very grateful for these reactions because the cost is indeed the great obstacle. If we come together we would like to have a fair representation of the entire country. This means that we would like to see there representatives of the West and of the East as well, but the burden of the traveling expenses should be shared by all and not be the responsibility of those who happen to live far away.

We, therefore, appeal to anyone who has suggestions as to collecting this money. Calvinist-Contact is willing to set up a separate fund for this purpose and is willing to donate the first amount. We hope that many will follow so that the conference need not be a financial burden to anyone.

D.F.

SPACE AGE

I'm in the clouds, beneath are fields so green
The wooded hills, with valleys in between
The winding rivers, mountains rough and steep,
Heaven seems so near, above the oceandeep.

How great my God, who made the skies so blue,
This universe and man, His will to do
Gliding through space, I marvel at his plan
Of grace, and love to finite, sinful man.

Mrs. J. Howerzyl

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A Harbour Chaplain's Experiences

by REV. H. UITTENBOSCH

On April 1, 1971 it will be exactly 6 years ago that we began — (and I say we, because I wish to include my dear and faithful wife) — pastoral work among the seafarers coming to the Port of Montreal.

In April 1970 a second full-time chaplain to the seamen began work for the Chr. Ref. denomination when Rev. J. E. F. Dresselhuis was called by Classis B.C., to be stationed in the second largest port of Canada: Vancouver, B.C.

In this report I should like to highlight a few aspects of the distinct pastoral side of this ministry.

First. Under the blessings of God we have enjoyed a remarkably faithful and steady support. This support has been expressed in (among other things) sustaining prayer, in financial contributions and gifts, in the collection of some 10,000 lbs. of magazines, in the donation of Scriptures and sections of the Scriptures and in the cooperation of a number of individuals both in and outside of the church in Montreal. For this invaluable help we are very grateful indeed, and we praise God for it, for a missionary without the spiritual and financial back-up of the community of Christians is to be pitied.

Second. The 'congregation' of seafarers is continuously changing. This is evident because the world of shipping is in a constant state of change: e.g.: — The passenger trade has been reduced to a mere trickle with only Russians and Poles coming into port besides an occasional British liner. I maintain a 'literature' ministry on these ships as I firmly believe in the power of the printed word, but this by and large exhausts my work on them.

Whole shipping lines, e.g. The Fjell-Oranje Line a.o. have either folded, or sold out to other companies, or ceased their operations to the Montreal and Great Lakes Ports altogether. Naturally this has a profound effect on the clientele I serve. Many men never return after a first or second visit to the port, and though I may have had meaningful contact with them at the time, this contact has become totally lost again. There are exceptions of course. With a number of people I stay in rapport usually as a result of some particular problem. To illustrate: Last June Seminarian summer student Mr. S. Van Houten made initial (and repeated) contact with a young man who displayed a decided hostility to the things of God. Persistent contact and the urgings to give the N.T. the benefit of exploration, coupled with the working of the Holy Spirit resulted in a complete change of heart.

A few months later in the follow-up work I found that the Word of God had not returned void. In a letter again some weeks later I was asked to come to Europe to function at the wedding-ceremony as he had decided to get married in the Church. As I was unable to go across I directed him to one of our chaplains near his home-town, from whom I have just received word that he had had an interview with him.

To maintain contact by correspondence however becomes in many cases an almost impossible task as I do not have the staff, neither the time to do this thoroughly. Moreover, not a small number of men leave the sea either temporarily for study purposes, or altogether following such crises in their companies, or they may join other ships of different companies and would then turn up perhaps 3 or 4 years later.

To illustrate: Some months ago a small ship came to port. It stayed in port for almost a week. I visited this ship about 8 times and made very meaningful contact with almost everyone on board. Particularly the Captain, a young and highly intelligent man, whom I had met 4 years ago as a chief-officer, who wanted to discuss this matter of the christian life in great detail as he professed to be extremely desirous 'to get this thing thrashed out once'. Some 10 weeks later my daily shipping Bulletin indicated that the same ship had docked in Three Rivers (a smaller port some 80 miles downstream). Now ordinarily I do not go that far out of my territory, but as all indications were that the ship was not coming up to Montreal and as I judged the case of sufficient importance I prepared a rich diet of reading material, abandoned 39 other ships in port and headed for Three Rivers. I made it just before lunch, but to my dismay I discovered that of the 15 people who were on board the last time only one man was there this time. And so I was confronted with a 'congregation' of 14 people I had never met before. I do not mean to say that this trip became therefore meaningless. On the contrary. For 6 years I have faced this type of thing. You learn to live with it. And I made my visit worthwhile indeed, but it did bother me that practically all the people I intended to see had been replaced by others.

Third. Another difference between the work in a congregation and that on the waterfront lies in the fact that this work is mostly evangelicalistic in nature. By this I mean that the estrangement from the church, the Christian concept of life, the Scriptures, indeed from our Lord Himself is far more serious in this world than in the congregation.

I therefore continue to see the immense value of this personal ministry. To illustrate: I came on board of a ship where everyone spoke fluently English. The ship had been here before, but I had had only casual contact with some of the crew, — with the exception of one man who had been in the Chapel a previous Sunday together with his wife both being devout christians.

This time I found myself in a cabin with 6 engineers. It was time for the noonhour drink. The conversation was light and airy. They had to feel me out, and I had to feel them out. You might call it: the breaking of the ice. In this climate the question was thrown out (half-jokingly but with a distinct note of seriousness): Could I supply them with some lovely girls?

As they had been together for many months on end, they had become convinced, or had convinced themselves, or they had brainwashed each other that the only answer to 'solve their problems' (as they put it) would be the presence of some lovely girls. It was made abundantly clear to me that they were definitely not thinking of prostitutes. Indeed not. Prostitutes are frowned upon by seamen. But some 'lovely girls to go to bed with' was (in their opinion) something entirely different. Would I have no appreciation for their plight? After all, they were men, at sea for many months, bogged down with problems of a professional nature, with loneliness, the exclusion from the world ashore, etc.

I proffered to make their 'conviction' (that all problems would be solved if they would be supplied with some lovely girls) debatable. So we debated under the theme: To bed or not to bed. Following a full two hours serious discussion in which all had forgone lunch, we concluded with the distribution of three Good News for Modern Man N.T. editions. Did the Book and all it stands for seem wholly out of touch to them at the beginning, it became at least worthy of a closer inspection by them, in the end, and their 'conviction' had become far more debatable than they cared to admit as I concluded that the Book's directions to 'solve their problems' were definitely not pointing to the proposition: To bed. A difficult message to digest, as we live in an age in which it becomes greatly perplexing to testify to the injunctions of the Lord, which (believe it or not) were given for our happiness.

Roughly a month later the ship came back. It was Sunday. The ship was all the way at the end of the harbour. A brief appearance in the afternoon reminded them of the chapel service at night. As I drove out at 6:15 p.m. to pick up my 'congregation' (Yes sir, this is the only church in the world that provides door to door limousine service) I stopped at this ship. And who should be trooping down the gangway but all six engineers plus two other people as well. I could hardly believe my eyes and asked where they were planning to go. I shouldn't have asked. The answer: That chapel of course. To the chapel we went.

Following the service I delicately asked one of them: How did it compare to what you are used to back home? Back came the telling answer: How should I know, the last time I was in church was 10 years ago! - - 10 years ago, he must have been 12 years old then.

So the Spirit of God had used that exhausting two hour debate as an opener for a new attack — God is calling His children.

Fourth, That's why we all agonize so much about that Sunday evening service and social hour. Do we get across?

Is it worth to spend three hours every Sunday afternoon with half a dozen young people trodding up and down gangways to invite the seamen to a Chapel service and fellowship hour? Is it worth the time and tiring effort?

— When a man, when two, three, five men sometimes ask for a copy of the N.T. following the service, . . . — it is worth it.

— When a German chap, young and vivacious, forces you back into the office after the service and says: "I don't know any English, but you are not going to let me go back to my ship without telling me what you said in there (the chapel). So speak up. What did you talk about? . . . — it is worth it.

— When a Pakistani waiter returns after a year with a friend, the only two Christians on board (the rest were Mohammedans) and

(Continued on page 4)

SLED DOG TEAMS from all over the north gather at The Pas, Manitoba, every February to compete in the famous World Championship Dog Derby. The classic race takes place during the Northern Manitoba Trappers' Festival held annually for more than 20 years. (Photo courtesy of the Manitoba Department of Tourism and Rrecreation.)

Women and Labour Laws
(Ontario)

(Canadian Scene) — As soon as a woman sets foot outside her home to become a member of the labour force, she is affected by provincial and federal labour legislation.

If she is in what the Government calls "insurable employment", she is covered by Unemployment Insurance if she loses her job. If she works for any firm where accidents might happen, she is covered by Workmen's Compensation for any injury or accident taking place at work. If she works at the same sort of work as men do she is entitled by law to get the same pay.

Ontario legislates a maximum work week of 48 hours for both men and women, and overtime at time-and-a-half for hours worked in excess of 48. Women under age 18 may not, by law, be required to work more than six hours a week overtime. Women working shifts that begin or end between midnight and 6.00 a.m. must be provided with transportation between places of work and their homes. Women under age 18 may not work between midnight and 6.00 a.m.

After a year's employment, Ontario law requires that an employee be given a week's holiday with pay; after three years, two week's holiday. (Many employers grant longer holidays.) The law says that employees who leave their employment before completing a full year, and who have not had holidays, must be paid holiday pay.

The basic Ontario minimum wage is now $1.50 an hour and will go up to $1.65 an hour from April 1, 1971. It applies to both men and women.

Not everybody gets the basic minimum wage. Special rates, ranging from $1.00 to $1.20 an hour are provided for people (such as waitresses) who receive meals as part of their wages, and for learners, students and persons under 18 (these rates will be raised but the new rates are not public yet). It is illegal in Ontario for an employer to hire a person as a learner or trainee and not pay her at all. Learners can only be paid at the lower rate for a period not exceeding four months.

Overtime pay of 1½ the regular rate must be paid if an employee works on one of the seven statutory holidays (i.e. New Year's Day, Good Friday, Victoria Day, Dominion Day, Labour Day, Thanksgiving or Christmas Day). Legislation will be passed covering notice of dismissal, and generally, the length of notice required will be related to the employee's length of service.

Ontario has had an equal pay law for 18 years but it's only in the last year that it has been truly enforceable. The law says that women must get the same pay as men for "the same work performed in the same establishment, performance of which requires skill, effort and responsibility and which is performed in similar working conditions." It is important to understand the broadness of the definition of equal work. It makes evasion of the law difficult because minor differences in work are not sufficient reasons for unequal pay.

Until 1969 a woman who thought she was entitled to equal pay and not getting it had to lay a complaint with the Ontario Human Rights Commission. To do this, she had to reveal her name. The result often was that, rather than getting equal pay, she lost her job. Since then, however, enforcement of equal pay laws has become part oft he employment standards branch of the Department of Labour. Now all a woman need do is report to the branch, by telephone or in writing, and inspectors of the branch will investigate without disclosing her name. Inspectors look at all the standards — wages, hours of work, vacation pay — so that there's no reason for an employer to suspect someone has complained about equal pay.

Some collective bargaining agreements differentiate between men's and women's pay scales. The equal pay laws take precedence over such agreements.

Not all women who go to work are covered by unemployment insurance or workmen's compensation. For example, women who work in law firms, banks, insurance companies or advertising agencies, would not be eligible for workmen's compensation because they work for companies that don't have workers in precarious or accident-prone situations. However, women in the civil service, in crown corporations, in retail establishments, and in factories are eligible. Most women are told at the time of their employment whether they are eligible for workmen's compensation. Similarly, unemployment insurance covers only those women who work in "insurable employment".

Some uninsurable employment affects large numbers of working women. Teachers and most hospital workers including nurses are not covered by unemployment insurance. Civil servants at all three levels are not insurable although municipalities may apply for coverage. Women who sell real estate, if all their income comes from commissions, aren't covered either.

For women in insurable employment, unemployment insurance is compulsory until the employee's salary reaches $7,800 a year. After that, a woman may elect to remain insured but she must then pay into the fund her employer's contributions as well as her own.

This year, the Ontario Government passed The Women's Equal Employment Opportunity Act prohibiting discrimination in employment because of an individual's sex or marital status. All jobs must be open to qualified workers of both sexes. Therefore, separate 'male' and 'female' job labels and seniority lists are in violation of the Act. It also bans advertising which expressly limits a position to applicants of a particular sex or marital status, and employment agencies cannot receive restrictive job orders.

The new legislation also requires all employees with 25 or more employers to give at least 12 weeks' maternity leave (without pay) to women employees whether married or single. They must be given this leave (six weeks before, six weeks after delivery) without loss of seniority or benefits, and must be returned to the same position, or a comparable one in terms of work setting, level of responsfbility and remuneration.

As with Employment Standards, implementation of the Equal Employment Opportunity Act is by complaint and routine investigation.

Inquiries regarding Employment Standards should be sent to the Employment Standards Branch, 3rd Floor, 74 Victoria Street, Toronto 1. Inquiries regarding the Women's Equal Employment Opportunity Act should be sent to the Women's Bureau, Ontario Department of Labour, 74 Victoria Street, Toronto 1.

A Harbour Chaplain's Experiences

(Continued from page 3)

says that he 'longed' to come back to our service . . . — it is worth it.

— When a Greek captain, heading a whole delegation of his ship takes the trouble to express his appreciation because we made the point of the message clear with blackboard and chalk in greek, and so 'they felt included' . . . — it is worth it.

— When a Methodist engineer, coming every six weeks into port always sits in his 'own' place in the chapel and judges this experience to be a strengthening of his faith . . . — it is worth it.

— When Lebanese, Israeli, Spanish, Dutch, Brazilian, British, Japanese seamen, as well as seamen from a dozen other nationalities still find their way to this chapel and social hour . . . — it is worth it.

Sometimes we see only three or four of them in the chapel, but the door is open and almost always there are people in the adjoining lounge listening in. Sometimes we have 75 people and are unable to move around in our premises. It is agonizing, deathly fatigueing, sometimes even frustrating, but worth it. Sighed last year's Summer Student S. Van Houten once after a Sunday in which almost 90 people crowded around the place (following a Sunday that saw only 7 seamen): "Would that the Spirit of God would work with a bit more regularity" But He doesn't, and we better fall in line.

Fifth. Through my visits on board of a number of ships from Ghana I have come into corresponding contact with about 20 different people in Ghana, 18 of whom have asked me to send them a Bible. It concerns here young people (even a 14-year-old boy) and adults alike.

It seems that they have come to know (about) Jesus Christ and would like to have their knowledge increased through His Word. Two people requested me to inform them of the opportunities to study for the ministry.

Our work here in Montreal seems to have some influence in West Africa as even the public relations department of the Black Star Lines in Accra — Ghana was moved to send us Christmas greetings.

In conclusion. It stands to reason that this report is very sketchy.

Together with Rev. J. E. F. Dresselhuis and the Back to God Hour we are exploring the possibility of preparing cassette tapes which could be used as links with the ships, as a means to have better, perhaps more lasting contact with the people we meet, or as a way to bring a special message (or example with Christmas, Easter, New Year) — call it a sermon — to people on board of ships that have been here.

The possibility of the production of a special undated family altar for use among seamen (call it: 'cabin watch' because the word family altar ill-befits the setting of the seamen on board) is being looked into.

So we continue to search for ways and means to be more effective in this ministry.

We continue to solicit your prayers and support.

We depend on them as we together depend on the continued Blessing of our Lord.

DO WE FIND JOY IN GIVING AS WELL AS IN RECEIVING?

by REV. RALPH HEYNEN

Pine Rest Christian Hospital Chaplain

Pastoral Counselling

In my day to day contact with people it would seem that one of the dominant factors in the lives of people is the immature approach to life and to its problems. This always is the basis of many difficulties that people have in their emotional lives. This surely lies at the basis of much of the weakness of the spiritual life people have. You see this in most family quarrels. This is an immature approach towards life. The relationship which parents take towards their children too can be so extremely immature. In many of the difficulties that we have in our country, or the quarrels that people have over the backyard fence, or the inter-relationships in institutions or industry, there lies a fundamental lack of maturity. Nobody is perfectly mature, nor is anybody completely immature. We find ourselves somewhere on the maturity scale. The scale by which we can be measured psychologically. And in this way it can be determined whether we are average, above average, or below average. Most of us can be rather fortunate if we can place somewhere around the average on the maturity scale.

The first one of these questions then that I would like to ask is, "Do We Find Joy in Giving as Well as Receiving?" A little child and a baby is selfish. They are all selfish. That is the way they come. In order that a child may become unselfish he must learn this. A child centers all of his thinking upon himself and upon his own needs. He doesn't think about the fact that it is rather difficult for his mother to get up with him at night, or that somebody has to respond to his every beck and call. This is perfectly natural in children, but we do all we can in order to teach them that they must become unselfish. That they have to be able to give the other child the biggest piece of candy. And that in this way they learn somewhat to have an outlook upon life which doesn't think only in terms of self, but also in terms of others.

But sad to say that there are a lot of grownup people who are still very, very selfish and self-centered. In fact, I believe, that our generation can be described as a self-centered generation. In this competitive age the constant question that people ask is "What's there in it for me?" There is a tendency to sneer at do-gooders because they are trying to help others. Many prefer to live by handouts that are given by a paternalistic state, rather than to be engaged in the humanitarian efforts with their fellow men. The selfish person is never really happy. The prevailing mood of his life is gloomy, for there is no real self-satisfaction in a selfish approach towards life.

I think you can break the strangle hold of moodiness by reaching out to others who need you. For this changes the focus of your mind from yourself to others. Do something for others. This has a wholesome effect upon your character and your disposition. It gives you a good feeling if you can be of help towards others, because it helps us to gain a sense of inner strength. We find often that the wise advise of counselors and psychologists to people who are nervous and tense and emotionally upset is "Go out and do something for somebody else. Stop thinking about yourself." This is important. For too many people are sitting back and worrying about their little aches and pains and about their own little troubles when actually they could be so much happier if they would see life in the light of the broader perspective of reaching out a helping hand to our fellow men.

During the last year a dozen girls from various parts of the country began the eight week work and training program of the Christian Service Corps at Pine Rest Hospital. These young people have given of themselves and giving as volunteers. Through this experience of constructive Christian living they have given expression to their desire to serve their Lord by serving others. I could predict these weeks would be a time of blessing for them as well as for all of us at the hospital. Because the spirit of giving and the spirit of volunteering our efforts for others can be very strengthening for us. We see this also in the volunteers who come to the hospital in various capacities in order to serve the patients in various ways. These people find a genuine satisfaction in being able to reach out a hand of helpfulness to others.

This is the mature outreach of life. This is the kind of life which you and I should learn to live. Throw yourself into something worthwhile if your daily work seems to be rather routine and difficult to face. Retired persons can often get so tremendously bored. But they would gain a new momentum of living if they could take an active part in a Boys' Club or serve on the Board of an Organization or Institution. For these are wholesome outlets.

It is mentioned of John D. Rockefeller that at 43 years of age he controlled the world's biggest business and at 53 he was the richest man in the world. But he didn't have too much consideration for others. He was hated by so many people that he had to have body guards day and night. His wealth gave him neither peace nor happiness. In fact, he couldn't even eat the food that his wealth could buy. Then he began to think on some of these long nights that he couldn't sleep. After all, he couldn't take even one thin dime with him into the next world. And he began to change his pattern in working with worthy causes. He established the Rockefeller Foundation so that some of his fortune could be channeled to needed areas. It would require a book to describe the benefits that have resulted from the hundreds of millions of dollars that he gave to universities, hospitals, and mission efforts, or the underprivileged people of the world. He changed from Getting to Giving and he found the real satisfaction in it in his own soul and life. The bitterness and self-centeredness went out of his life and it became refreshing to see the gratitude that he had in helping others.

This is the kind of life that you and I must learn to live. This is a mature kind of life. The real lessons in selfishness must be learned if we are to face life adequately as grown up men and women. Not forever asking, "Give Me", but going out with the idea that we can give to others. You find this among the teachings of Jesus. If we are willing to lose ourselves, we shall find ourselves. We are commanded very definitely that we are to express our love even as Christ also loved us. In this way we become His Disciples. It is not only important for our mental health, but also for our spiritual health. For the more we can give, the richer our life becomes. And this is the lesson of the Kingdom of God. That we do not grow by Getting, but we grow all the more by Giving. This is one reason that the life of Christian service can be of tremendous blessing in the lives of people.

Some of the happiest people you see are those who have given much of themselves. Sad to say there are so few who choose the paths of Christian service. I wonder if there are so few that choose it because so many take the attitude of "Give Me" instead of "Let Me Give to Others". This is the first step on the road to maturity. Learn to look away from self and think in terms of others. For the more we do this the more we will find the riches and the satisfaction of a life well lived for the welfare of our fellowmen, and for the honor of our Lord.

THOUGHT FOR TODAY: "Our love for others, for loved ones, for neighbors, for people of other races or creeds, must ever be an echo of God's love for us. We love, because He loved us first."

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
February 25	February 19	February 17 noon
March 4	February 26	February 24 noon
March 11	March 5	March 3 noon
March 18	March 12	March 10 noon

Het is genoeg . . .

Met ontroering zullen velen onder ons kennis genomen hebben van het feit, dat dr. M. J. Arntzen, de Gereformeerde predikant van 's-Gravendeel, zijn ambt heeft neergelegd in de Gereformeerde Kerken in Nederland.

Het is nog maar betrekkelijk kort geleden dat hij ons land en de Verenigde Staten bezocht; hij sprak en preekte in verschillende plaatsen; hij was een vriendelijk en ootmoedig mån; hij was ook een zeer bezorgd man; hij deelde de verontrusting van vele verontrusten; hij sprak echter zijn vurige hoop uit dat de Synode van zijn kerken een positief antwoord zou geven op de vele bezwaarschriften.

Die hoop is inmiddels niet vervuld.

En nu heeft dr. Arntzen zijn ambt neergelegd.

In een brochure **"Een gewetenszaak"** (in druk bij de uitgever **Buyten en Schipperheyn**) geeft hij rekenschap van zijn gevoelens.

Bij het lezen van de samenvatting van deze brochure in **Waarheid en Eenheid** (Jan. 26, 1971) werd ik herinnerd aan de woorden van de profeet Elia: "Het is genoeg! Neem, nu, HERE, mijn leven, want ik ben niet beter dan mijn vaderen." (1 Kon. 19:4)

* *

Wat zijn de motieven van dr. Arntzen geweest, die hem bewogen hebben deze stap te doen? De eerste woorden, die hij schrijft in zijn genoemd artikel in **Waarheid en Eenheid** zijn: "Het is zonneklaar, dat in de gereformeerde kerken een grote mate van leervrijheid wordt geduld."

Een grote mate van leervrijheid! Dr. Arntzen is niet de enige, die het zegt: in het laatste nummer van het nieuwe (en zeer boeiende) Nederlandse opinieblad **Koers** (30 Jan. 1971) verklaart de Dordtse advocaat **Mr. W. Beernink,** die zelf Nederlands Hervormd is: "Het valt mij op dat de richting Kuitert c.s. in de Gereformeerde kerken vaak veel verder gaan, dan de Vrijzinnigheid in onze Hervormde kerken."

Dr. Arntzen staaft zijn bewering met een lange lijst van bezwaren. Hij stelt voorop dat prof. Kuitert niet de enige is, die afwijkt, en dat we ons "er wel voor moeten hoeden hem als de 'zondebok' te gebruiken." Hij schrijft over de leiding aan de 'top', die het verst is afgedwaald, gewaagt van een 'loslating van de meest elementaire normen' en van 'antimilitaristische propaganda'. Wat dr. Kuitert aangaat schrijft hij: "Dr. Kuitert ontkent de historische zondeval en het bestaan van de eerste mens. Dit is zo langzamerhand wel algemeen bekend geworden, **maar er is veel meer.** Kuitert gelooft niet, dat de dood door de zonde in de wereld gekomen is, en hij laat zich sceptisch uit over een leven na de dood. Hij gelooft, dat het verhaal van Jona, die drie dagen in het ingewand van de vis was, een joodse legende was. Op de hem gestelde vragen, of hij aanneemt, dat er werkelijk een brandend braambos is geweest, en of de Israelieten werkelijk door de Rode Zee getrokken zijn, volgde een veelzeggende weigering van Kuiterts zijde daarop te antwoorden. — Kortweg ontstellend is Kuiterts bewering, dat wie nu nog de vraag van Luther 'Hoe krijg ik een genadige God?' centraal zou willen stellen, de adem van de kerk bevriest."

Dr. Arntzen noemt voorts de namen van prof. Augustijn en prof. Hartvelt (die reserves toonden te hebben t.a.v. Christus' opstandingslichaam en de maagdelijke geboorte) en vervolgt dan: "Voor ieder, die oren heeft om te horen en ogen om te zien, is het dus duidelijk, dat ook de heilsfeiten in het geding zijn. Nochtans sprak de synode van Sneek in haar zittingen van 2—6 november l.l. van fundamentele overeenstemming in belijden ondanks duidelijke verschillen over de historiciteit van zondeval en eerste mens." Dr. Arntzen noemt deze overeenstemming een "schijneenheid", omdat "de aanhangers van de nieuwe theologie de woorden "God", "zonde", "verzoening" heel anders interpreteren en verstaan dan de rechtzinnige gereformeerde dit zal doen", en hij vervolgt: "Dit was de synode niet onbekend, daarom doet het ons zeer leed te moeten zeggen, dat deze synode misleidend en onwaarachtig was in haar verklaringen. Haar op zichzelf lofwaardig streven, allen bijeen te houden, moest mislukken, omdat ijzer en leem niet te verenigen zijn."

Later in zijn artikel komen we de ontroerende verklaring tegen: "Het is moeilijk, ja onmogelijk, tegen een steeds sterker wordende stroom van Bijbelcritiek en vernieuwing haast alleen op te moeten roeien."

En verder volgen de woorden: "In de huidige omstandigheden kan men met een goed geweten geen Gereformeerde kerk dienen. Het gereformeerd getuigenis vindt geen klankbodem meer, en er is geen grond meer om op te staan. Daarom nam ik voor Gods aangezicht en na ernstig overleg het besluit mijn bediening in de kerk van 's-Gravendeel neer te leggen. Wat de toekomst betreft, of er nog een mogelijkheid zal zijn binnen de gereformeerde kerken naar eer en geweten te werken, of dat overgang naar een andere kerk noodzakelijk zal wezen, is nu nog niet te zeggen."

Tot zo ver dr. Arntzen, en ik kon binnen de plaatsruimte van ons blad alleen maar enkele fragmenten van zijn betoog opnemen.

Het besluit dat hij nam is een schokkend besluit en men denke daar niet gering over; dr. Arntzen heeft 26 jaar de Gereformeerde kerken gediend, hij is 19 jaar de dominee geweest van (zoals hij zich uitdrukt) "mijn goede en trouwe gemeente 's-Gravendeel" en steeds heb ik dit werk met grote vreugde gedaan." Wat moet het deze man een hartzeer gekost hebben deze stap te doen, wat een pijn ligt er in die uitdrukking "haast alleen"; alleen de uiterste gewetensnood kan deze beslissing aan hem opgedrongen hebben.

Ik zal me er daarom wel voor wachten het besluit van dr. Arntzen te beoordelen, laat staan te veroordelen; hij heeft gehandeld naar zijn geweten en voor Gods aangezicht; en indien ooit, dan geldt hier: "Nu raakt het mij zeer weinig, of ik al door u of door enig menselijk gericht beoordeeld wordt; Hij, die mij beoordeelt, is de Here." (1 Cor. 4:3,4)

Ik druk alleen mijn diep respect en grote sympathie voor dr. Arntzen uit; hij heeft ons gebed nodig; en alleen de toekomst zal kunnen leren, wat zijn stap werkelijk betekend heeft.

Ik zou hier wel iets aan toe willen voegen.

Ik schreef hierboven de woorden neer: "Het is genoeg."

Dat was een uitdrukking van de grote gewetensnood van Elia.

Maar dan zegt de HERE tegen hem, dat het nog niet genoeg is; er is nog veel werk voor hem te doen.

En de profeet wordt ook vertroost: "Ik zal in Israel zeven duizend overlaten."

Diezelfde opdracht en diezelfde vertroosting is er ook vandaag nog, en dat weet dr. Arntzen ook wel. Hij schrijft: "Daarbij respecteer ik en blijf ten volle ieder verontruste steunen, die binnen de gereformeerde kerken wil blijven strijden." En: "Een réveil bij de trouwe groepen is niet uitgesloten."

Indertijd werd Calvijn uit Genève verbannen, na er enige jaren met grote energie te hebben gewerkt; hij werd verbannen omdat hij de tucht wilde handhaven; na zijn verbanning leek het er veel op, dat de zaak van de Reformatie in Genève bankroet zou slaan.

Maar na drie jaar werd hij weer teruggeroepen; het ging niet goed in de stad-zonder-tucht; en God opende de ogen ervoor, dat men Calvijn nodig had.

De toestand is inmiddels wel zeer ernstig.

Toen prof. H. Van Riessen ruim een jaar geleden sprak in Toronto, zei hij: "Ik zie de zaak heel donker in, en ik zie de weg niet."

Op de vergadering in Rotterdam van Dec. 1970, die de verontrusten belegden na de uitspraak van de synode van Sneek werd in wezen hetzelfde geluid gehoord: "Wij zien de zaak donker in, maar wij zien de weg niet."

Tot op zekere hoogte betekent de stap van dr. Arntzen hetzelfde: ook hij ziet de weg niet, althans niet duidelijk. Want hij kan stellig niet blijven staan bij het neerleggen van zijn ambt; daar moet iets anders op volgen; maar wat, dat weet hij niet.

De weg; dat betekent: Woord en Geest.

Geve God de mensen in Nederland (en ons) de weg van het Woord te zien door de verlichting van de Heilige Geest.

Louis Praamsma.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

DE FRANS-CANADESE "VOYAGEURS"

(Canadian Scene) — Gedurende de zomermaanden in de 17de en 18de eeuw heeft Montreal duizenden kanos zien uitvaren, met aan boord mannen die als huidenhandelaars, ontdekkingsreizigers en zendelingen reizen hebben gemaakt die tot de belangrijkste in de geschiedenis van Noord-Amerika worden gerekend.

Franse namen in tenminste de helft van de 50 Verenigde Staten herinneren ons aan de hoogtijdagen van deze reizigers: namen als Detroit, Marquette, Cadillac en St. Louis, Mobile, Dubuque en Faribault.

Samuel de Champlain was in 1603 uit Frankrijk naar Montreal gestuurd en was begonnen met het verkennen van de St. Lawrence Vallei en het gebied rondom de Grote Meren. Zes jaar later trok hij door Vermont waar hij 't meer ontdekte dat thans zijn naam draagt. In 1612 arriveerde hij in wat nu de staat New York is. Het werk dat door hem was begonnen werd door vele anderen voortgezet.

In 1667 kwam de Jezuiet Jacques Marqette in Montreal aan. Toen hij drie jaar later de Franse Canadees Louis Jolliette ontmoette ontstond een van de meest beroemde ontdekkingsreizigers-teams in de geschiedenis van Noord-Amerika.

Dit Jolliet en Marquette tweetal werd door de gouverneur van Nieuw Frankrijk, Frontenac opgedragen de rivier Mississippi in kaart te brengen. In 1673 wisten ze de gehele loop vast te leggen, maar de monding was nog niet bereikt. Ze trokken door wat nu Ohio, Indiana en Illinois is en verder het zuiden in tot aan Arkansas en Mississippi, alles zorgvuldig opgetekend. Het dagboek van Vader Marquette wordt in College Saint-Marie in Montreal bewaard, maar de kaarten en aantekeningen van Jolliet zijn helaas verloren gegaan toen zijn kano op de terugtocht bij de Lachine watervallen omsloeg.

René-Robert Cavalier, Sieur de la Salle, die na Marquette naar Nieuw Frankrijk was gekomen, is een van de meest kleurrijke personen in de geschiedenis van de ontdekking van Noord Amerika geworden. Hij begon zijn activiteiten in 1667 als huidenhandelaar, ontving het "heerlijk recht" over het gebied waar zich thans Kingston bevindt, bouwde de eerste zeilschepen die ooit de Grote Meren hebben bevaren, en bouwde een aantal versterkingen langs de Mississippi. Toen hij in 1682 de rivier afvoer tot de Golf van Mexico legde hij in de naam van zijn Koning, Lodewijk XIV van Frankrijk, beslag op het hele Mississippi gebied. Hij noemde het Louisiana en hij had er uiteraard geen flauw vermoeden van dat hij het had over een gebied dat 1.243.000 vierkante mijl groot was, hetgeen thans niet minder dan 31 staten omvat en twee Canadese provincies. Drie jaar later trok hij er weer op uit, deze keer met de bedoeling om een nederzetting te vestigen aan de mond van de Mississippi, maar hij kwam aan op een plaats ten westen ervan. In 1687 besloten 20 overlevenden van de expeditie die oorspronkelijk uit 100 mannen had bestaan, om te proberen Canada over land te bereiken; de opvliegende en ruzieachtige La Salle werd op die reis door een van zijn eigen mannen vermoord in de buurt van waar nu Navasota in Texas is.

Daniel Greysolon du Lhut, die in 1675 naar Montreal trok, verkende het gebied om het Bovenmeer en sloot verdragen af met de oorlogszuchtige Ojibway en Sioux stammen tijdens beraadslagingen die plaats vonden waar in 1856 de stad Duluth gesticht werd.

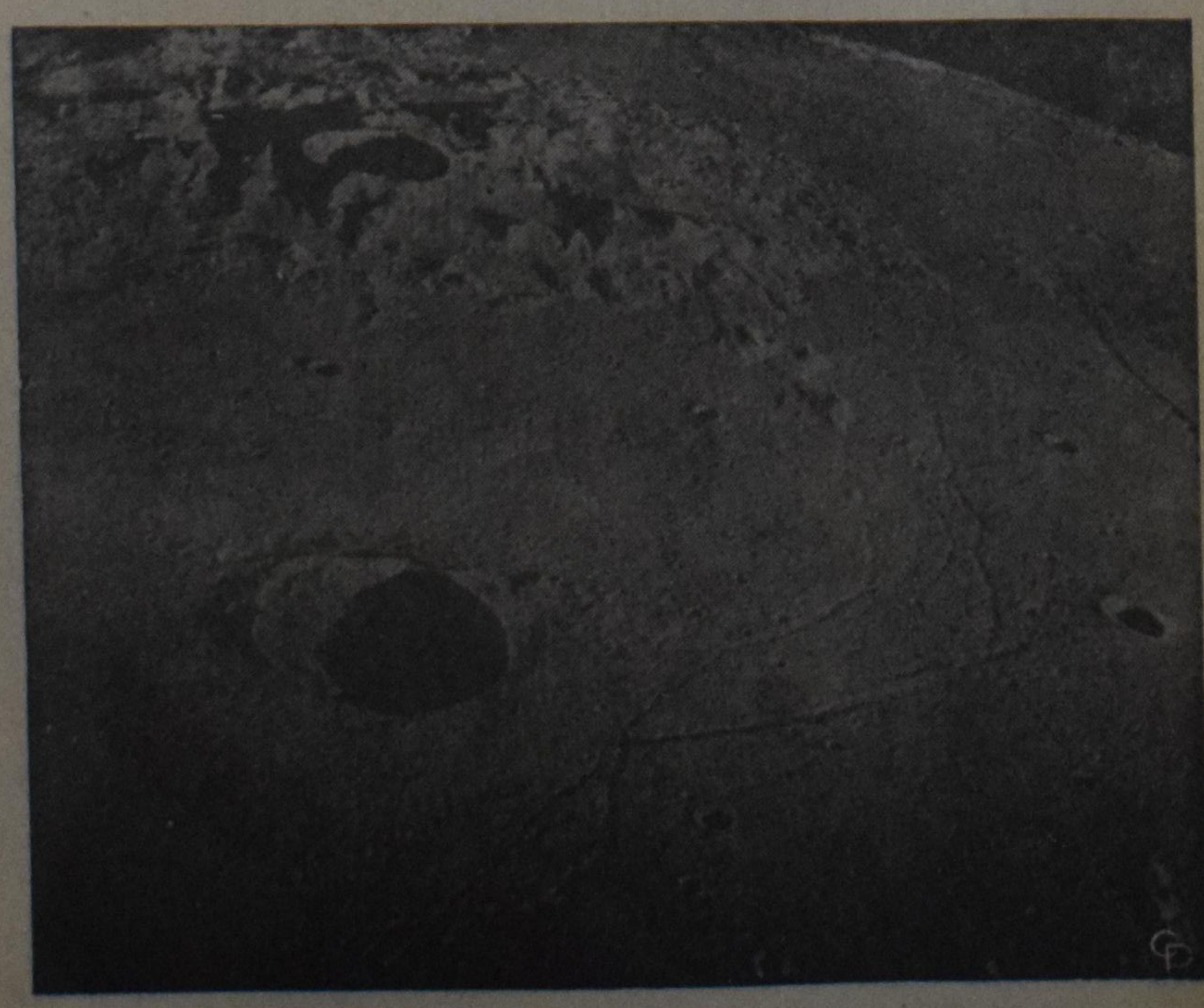
Omstreeks diezelfde tijd begon een briljante familie in Montreal naam voor zichzelf te maken. Charles Le Moyne arriveerde in 1641 in de Nieuwe Wereld en kweet zich op zulk een uitnemende wijze van de hem opgedragen taak dat hij benoemd werd tot Sieur de Longueuil. Van zijn elf zonen werden er zeven "heerlijkheden" geschonken voor hun prestaties als ontdekkingsreizigers. Aan Pierre, Sieur d'Iberville, werd opgedragen een kolonie te vestigen aan de mond van de Mississippi en zo stichtte hij in 1699 Fort Maurepas, waar nu Ocean Springs is. Zijn broer Jean-Baptiste, Sieur de Bienville, stichtte Mobile en New Orleans. Zowel Iberville als Bienville hebben gediend als gouverneur van Louisiana. Ook nu nog dragen steden in de omgeving van Montreal de namen van mannen als Longueuil, Iberville, Bienville, LaSalle en Lachine.

Sieur Antoine de la Mothe Cadillac, die van 1712 tot 1717 Gouverneur van Louisiana was, een Fransman die door Hertog Frontenac benoemd was tot bevelhebber van een post bij Mackinac, hetgeen nu Michigan is. Dat was in 1694. Tijdens deze tijd maakte hij plannen voor een kolonie, hetgeen leidde tot de vestiging van Detroit in 1701.

Pierre Le Verendrye reisde met zijn zonen Francois en Louis-Joseph door de Dakota's, Minnesota en Montana in 1742. Pierre Laclede stichtte St. Louis in Missouri in 1763. Julien Dubuque vestigde in 1788 de stad in Iowa, die thans zijn naam draagt. Zelfs in 1838 werd nog een stad gesticht door een Frans Canadees, n.l. Galveston in Texas en wel door Michel Menard.

Frankrijk heeft een groot gedeelte van het Louisiana gebied afgestaan aan Engeland en aan Spanje in 1763, en het verkocht de rest in 1803.

Tegen die tijd voelden de Frans-Canadezen zich geheel los van hun moederland en zij trokken zuid- en westwaarts. U kunt de namen van deze dappere Frans-Canadese trekkers terugvinden in de ontelbare namen van rivieren, straten, steden, families en staten.



De succesvulle Apollo 14 reis naar de maan behoort weer tot het verleden. We hebben kunnen zien dat het maanlandschap zware eisen aan wandelaars stelt. Op bovenstaande foto ziet U een krater met een doorsnee van 17 mijlen!

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

Dutch Immigrants Appoint New President

(Grand Rapids) — The Dutch Immigrant Society announces the appointment of a new president to replace retired Mr. Henry J. G. DeLugt. According to a newsletter issued by the board of trustees of the society, Mr. William G. Turkenburg of Grand Rapids was appointed unanimously to the presidential post.

Mr. Turkenburg had served for two years as a board member and had managed the society's publication during the past half a year.

Nominees for the vacant office of board member are Dr. Sierd Woudstra of Grand Rapids, and Mr. Harry Jaarsma of Holland.

Geef Uw

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CALVINIST-CONTACT

Vergeet vooral niet uw oud adres te vermelden!

EEN DUBBELE MAATSTAF

Een enkele keer, als ik tijd heb en de verwachting dat het een interessant programma zal zijn, gewaarborgd lijkt door de namen van zijn gasten, kijk ik naar de David Frost Show. Het is een goede oefening in zelfdiscipline: al zit je van opwinding te wippen op je stoel en popel je om óók wat te zeggen, LUISTEREN is het enige wat je doen kunt en van al je gesputter en ge-ja-maar, trokken David en zijn gasten zich niets aan.

Soms gebeurt het, dat ik halverwege het programma de knop omdraai, omdat ik wel wat beters te doen heb, ook komt het voor dat ik het hele uur aandachtig luister naar een boeiende conversatie waarbij ik in veel gevallen geconfronteerd wordt met een wereld die de mijne niet is, wat dan weer stof tot nadenken geeft. Een poosje terug was het eigenlijk min of meer toevallig dat ik net het laatste gedeelte nog zag. Een voor mij onbekende, maar blijkbaar gevierde jongeman, microphoon in de hand, deinde suggestief mee op het rythme van het lied waarmee hij zijn gehoor in de ban hield. Toen het tot me doordrong WAT hij zong, werd ik niet, zoals ik in mijn vorig stukje beschreef, (als U zich dat tenminste nog herinnert) wit om de neus, maar rood van ergernis. 't Verschil in kleur zal wel te maken gehad hebben met het feit dat het me geen zes dollar had gekost!

't Publiek in de studio deelde mijn gevoelens blijkbaar niet, want nadat de laatste woorden verklonken waren, barstte er een oorverdovend applaus los.

Toen de camera ons een blik op dat in extase geraakte publiek gunde en ik daaronder vele van mijn seksegenoten ontwaarde, kleurden m'n wangen nog een tintje dieper. In vredesnaam, hoe konden ze? Namen ze dat? Mijn hele vrouwelijke wezen kwam er tegen in opstand. Wel ja, laat maar met je sollen!

"So many times I've let you down,
So many times I played around,
But I tell you now
It didn't mean a thing."

Het had dus niets te betekenen. Schrale troost.

Bij navraag bleek me dat de teenagers in ons gezin me wel even aan de volledige tekst van dit fraais konden helpen. Mijn aversie deelden ze niet direct. Ik stond paf. Voeden wij onze kinderen, bewust of onbewust, toch op in die geest? Of onderschatten we de suggestieve macht van de boze geesten die in de lucht zijn?

Terwijl deze vragen nog door mijn hoofd speelden, las ik in een Amerikaans tijdschrift een artikel over de opvoeding van onze dochters in het bijzonder.

Er stond veel in dat de moeite van het overdenken waard was, al zat ik ook meermalen met opgetrokken wenkbrauwen. Wat voor dit stukje nu van belang is, was de bewering van de ongetwijfeld goed onderlegde schrijfster, dat de dubbele maatstaf waarmee wij het gedrag van jongens en meisjes plegen te meten, snel plaats maakt voor één en dezelfde standaard voor beiden. Met dien verstande dan, dat de moderne mens eindelijk zover komt dat hij de vrijheid die in het donkere, ongeëmancipeerde verleden alleen voor de mannelijke sekse gereserveerd was, nu ook volledig als het goed recht van de vrouw erkent.

Ik ben zo vrij met deze schrijfster van mening te verschillen. Hoe verklaart ze dat miserabele, hierboven gedeeltelijk geciteerde lied dan? En het applaus? Voor de rest van die lyrische ontboezeming zal ik maar geen kostbare ruimte in beslag nemen. Laat ik volstaan met een korte samenvatting: de jongeman heeft dus berouw van zijn escapades. Prijzenswaardig, toegegeven. Jammer genoeg kan hij het zijn geliefde op dat moment niet laten weten, want ze slaapt nog en moet voor zaken op reis. De taxi wacht. Hij volstaat dus met de belofte dat als hij terug komt, het voorgoed zal zijn en een trouwring wordt als de bezegeling van die belofte in het vooruitzicht gesteld. Zijn wij nu zo naief, of hoe zit dat? Onze kinderen hoeven we in dit opzicht niets wijs te maken. Zij zullen heus wel begrijpen dat die jongeman van het op dat moment onschuldig slapende meisje dingen gevraagd en verkregen heeft waarop hij geen recht had. Wordt het hem vergeven vanwege die sentimentele afscheidswoorden en de belofte van beterschap? Of, en dat zou mij erg kwetsen, wordt het aanvaard als een "fact of life"? Ik ben bang dat dit laatste maar al te waar is.

Hoe vaak wordt er van een jongen, ook in onze kringen, niet vergoelijkend gezegd: "Hij moet eerst z'n wilde haren nog wat kwijt"? Dat komt in veel gevallen, platweg gezegd, neer op: gun hem z'n uitspattingen nog wat, hij kan nog lang genoeg als een gezeten burger en huisvader fungeren! Wordt er ooit zo over een meisje gepraat? Nee, van haar wordt verwacht dat ze rustig en gedwee afwacht tot er een jongen, het rondneuzen en uitproberen moede, bereid is meubelen te gaan kopen met haar. Ik weet het, ik generaliseer nu. Toch ben ik bang dat de uitzonderingen op deze generalisatie zeldzamer zijn dan we denken en dat we er ons over 't algemeen met een schouderophalen van afmaken. Het feit ligt er nu eenmaal dat er meer mannen dan vrouwen op deze aardbodem rondlopen. Dat geeft de jongens wel meer keuze, maar niet het recht om met de meisjes om te sollen.

Daar komt dit nog bij: is er een meisje dat haar wilde haren eerst eens kwijt wil en kwijt raakt, dan wordt ze veelal als tweedehands beschouwd en draagt dat stempel vaak tot in het graf met zich mee.

Moeten we ons dan met de schrijfster van meergenoemd artikel maar verheugen dat dit meten met twee maten de verdwijning nabij is en dat in de toekomst ook de vrouwen en meisjes hun vrijheden in dit opzicht zullen kunnen botvieren? 't Zou wel de weg van de minste weerstand zijn. Meedrijven op het werelds getij.

Begript U me goed, die dubbele standaard zie ik liever vandaag dan morgen verdwijnen. Maar dan zó, dat de jongen gemeten wordt met dezelfde maatstaf als het meisje. Niet andersom.

*Breng uw zoon (en uw dochter) een gevoel van eigenwaarde bij. Dat is al een hele stap op weg naar de volgende phase: respect voor de ander. We moeten hen ook wijzen op **het onloochenbare verschil** in aanleg tussen jongens en meisjes. Er zijn nu eenmaal specifiek vrouwelijke en specifiek mannelijke eigenschappen. Dat is een Goddelijke orde en een onuitputtelijke bron van fascinerende aspecten. MAAR, geen speciale rechten of privileges, vóór of in het huwelijk, voor de man. In die Goddelijke orde is DAT niet beschikt!*

Laten we er bovendien voor waken dat we onze dochters het huwelijk niet als Het Enig Waardevolle Levensdoel voorspiegelen. Trouwt een meisje niet, dan kan dat verdrietig zijn, maar het hoeft geen ramp te wezen. Ze kan toch, vooral tegenwoordig, op vele manieren haar talenten gebruiken. Aan ons de taak die talenten al vroeg te ontdekken en te helpen ontwikkelen.

Er schuilt hier nog een addertje onder het gras. Ook de jongeman is soms het slachtoffer van het meten met een dubbele maatstaf. Van een ongetrouwd meisje zeggen we, vaak ten onrechte, maar we zeggen het dan toch: Ach, wat sneu. Hebben we 't over een eenzame jongeman, dan zeggen we: Waarom trouwt hij dan ook niet?!

Realiseren we ons daarbij niet dat het voor de betreffende vrijgezel wel eens een moeilijke situatie kan zijn? Misschien heeft hij de ware Eva nooit ontmoet. Misschien is ze met zijn beste vriend getrouwd en heeft hij zich als "Best Man" staan te verbijten. Met een tweede keus kan hij als rechtgeaarde vent geen genoegen nemen en zo gaat er misschien een voorbeeldig man en vader aan hem verloren.

't Kan dus geen kwaad om het ook onze zonen, terwijl ze nog onder onze hoede hebben, duidelijk te maken, dat een eventuele "ongetrouwde staat" voor hem geen reden heeft te zijn om in z'n schulp te kruipen, maar dat hem misschien wel kansen geboden worden die voor een getrouwd man en vader niet weggelegd zijn en die hij als een Goddelijke uitdaging mag zien.

Tenslotte, een trouwdag van twee jonge mensen die weten dat God hen als met Zijn eigen hand bij elkaar gebracht heeft, is nog altijd een hoogtijdag. Ook als er van tevoren, van welke kant dan ook, wat te vergeven en met de mantel der liefde te bedekken viel en werd. Zolang ze de Grote Scheepsman maar aan het roer laten als de boot zich van de wal losmaakt en ze op Zijn kompas koers houden.

Linda

De Ruyter's Muisjes

KINDEREN ZIJN ER DOL OP

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Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontsteken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren ze grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

ALS U C.C. WAARDEERT — ***help ons dan door het aanbrengen van één of meer nieuwe abonnees!***

We belonen Uw medewerking gaarne met een premieboekje.

DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(27)

Jelke Hoeneveld komt van zijn boer. Hij is moe en warm. Deze juli-maand bakt ze extra bruin, wat de warmte betreft. En hij is niet jong meer. Een dikke zestig. Maar Jelke is dan ondertussen nog maar altijd bij de boer. Vandaag in het hete hooi, was hem bijna te machtig. Nu zakt de zon in het westen en loopt hij naar huis. Afke staat voor de steeg al uit te kijken.

"'n Avond," zegt Jelke: "Het is warm vandaag."

"Ja, dat is het. Er is een brief van Jilderd, kom maar gauw mee. Maar wat hij nu uit gaat spoken is mij een raadsel."

Jelke stapt achter haar aan. Een brief van Jilderd. 't Is al weer een hele tijd geleden dat ze een brief hebben gekregen. Toen was de jongen pas weer uit de oorlog terug. Dat hij niet naar huis is gekomen toen. Vreemd.

Jelke zet de bril op. Hij snuift alsof hij moet proesten en dan leest hij.

> Beste ouders,
>
> Ik zal maar weer eens iets van me laten horen. Ik was de laatste tijd bij een man in dienst die huizen verplaatste. Maar die is er mee opgehouden. Nu zoek ik eerst een boer en dan ga ik naar het noorden om pelsdieren te vangen. Ze zeggen dat daar ook wel goud in de grond zit. Maar of ik daar naar ga zoeken weet ik niet. Ik zal nu wel een hele tijd niet kunnen schrijven. Daar komt geen post. Maar wanneer jullie me schrijven, addresseer dan aan: W. Ossendacht, 7e straat, Winnipeg. Daar vind ik de brieven dan wel. Ik zou o zo graag weer bij jullie zijn. Wij worden haast vreemden voor elkaar. Maar wij moeten op God vertrouwen, die onze wegen leidt.
>
> Jilderd.

Jelke legt de brief neer. Hij veegt zich over het gezicht. "Vreemde zaken daar," zegt hij. "Huizen verplaatsen schrijft hij. Hoe bestaat het. En nu naar het noorden. De jongen raakt op dwaalwegen. Het zijn zware opgaven, Afke, om dit te verwerken. Maar toe maar."

Afke zit te schreien. "Wij worden vreemden voor elkaar, schrijft hij. En daar heeft hij ook nog gelijk in. O, Jelke, men kan kinderen nog beter naar het kerkhof brengen dan zo. Dan mogen wij geloven dat ze bij de Here zijn. En nu . . ."

Jelke zit even stil te staren. "Ik geloof, dat je het nu verkeerd ziet," zegt hij. "Zo lang er leven is, is er hoop. Maar dat goud geef ik geen halve cent voor!"

Het laatste zonlicht verglimt in de smalle ramen. Een spreeuw, donker tegen de rode lucht, kwettert nog zacht. In de kleine kamer hangt de schemer . . .

* * *

De stad Winnipeg in het mid-Westen van Canada doet zich aan Jilderd voor als een groot dorp, dat uit zijn oorspronkelijke vorm is gegroeid. Veel nauwe straten, nieuwe gebouwen, maar ook oude kleine huizen. Jilderd neemt de tram, die hem naar de zevende straat moet brengen. Hij rijdt door de stad, die groot en druk blijkt te zijn, maar niet zo groot en druk als Chicago. De zevende straat blijkt een lange straat met oude houten huizen vlak aan de rivier. Helmut heeft hem goed ingelicht. De lange houten herberg vlak aan 't water heeft hij spoedig gevonden. In de gelagkamer zitten mannen in vreemde uitmonstering om de grote tafel. Ze dragen rijbroeken van leer en hebben kleurige doeken om hun hals geknoopt. Woeste koppen zijn er bij. De meeste van deze knapen zijn al wat oud. Jilderd tussen hen in, is verreweg de jongste. Hij bestelt een glas bier en vraagt aan de kastelein naar Helmut Olsen.

"Ja, die logeert hier. Hij is de stad in om voorraden in te slaan. O, ben jij zijn partner. Zo, ga jij mee naar 't noorden en met Helmut? Nou, die zal je niet vervelen met lange verhalen. Het is anders niks gedaan met die hele pelsvangerij. Je verdient er niet mee en dat in zo'n oord. Maar misschien is het dit jaar beter."

Jilderd laat de opmerkingen over hem heen gaan. Hij voelt zich slecht thuis tussen deze ruwe trappers. Heeft hij zich wel ergens thuis gevoeld, sinds hij als een dief wegliep van huis? Hij heeft nu eigenlijk al spijt, dat hij dit barre avontuur gaat beginnen . . . Hij zit naar buiten te kijken, naar het bruingele water van de rivier, dat langzaam voorbij stroomt. Zal hij met Helmut deze rivier opvaren, naar onbewoonde streken? Hij ziet opeens Helmut langs de straat aankomen. Hij loopt stevig en rustig. Als hij Jilderd ziet, steekt hij even de hand op. Dan is hij ook direct bij hem.

"Zo, je was dus gekomen," zegt hij en gaat naast Jilderd zitten. "Ik heb een boot gekocht, een beste, maar hij kost mij honderd dollar. De andere zaken heb ik besteld. Ik had gedacht overmorgen maar te gaan."

Zijn kleine, harde ogen kijken Jilderd aan: "Als wij morgen de zaak laden. Ik geloof dat ik alles heb." Hij haalt een vel papier uit zijn zak en leest op een eentonige dreun: "suiker, bonen, erwten, meel, dekens, zout, vlees in blik, vallen, twee geweren, patronen, bijlen, hamers, zagen, spijkers, touw, olielampen, een kachel, pannen en schalen. Zou ik nog iets hebben vergeten?"

"Boeken," zegt Jilderd.

"Boeken? Ben je me nou. Ik lees nooit. Maar als je daar behoefte aan hebt, neem dan maar een partijtje mee. Maar voor mij hoeft het niet." Helmut praat nu grimmig en mopperend. Hij schijnt een man te zijn, die graag zijn eigen zin doet. Maar Jilderd gaat er niet voor op zij.

"Ik neem boeken mee," zegt hij.

"Nou ja. Ik zeg immers al dat het mij goed is. Maar met boeken vang je geen pelsdier."

"Met suiker ook niet," zegt Jilderd laconiek.

Met een ruk schuift Helmut zijn stoel achteruit: "Met jou is niet te praten," snauwt hij.

Er gaat een gejuich op onder de andere trappers! "Leve Helmut met die Hollander. Ze hebben nu al ruzie. Dat kan wat worden! Wie geeft er nog een rondje? Jij Helmut? Dan kunnen wij de verzoening even bedrinken."

Maar Helmut schuift naar de uitgang.

Jilderd zit wat beteuterd te kijken. Moet hij met zo'n kort aangebonden heer naar de wildernis? De anderen lachen en slaan zich op de knieën. "Trek het je niet aan, boy," zegt een oude verweerde man. "Je moet rekenen, wij trappers hebben allemaal wel iets vreemds. Als je daar samen in de winter moet optrekken en je was het alle dagen roerend eens, dan verloor je je verstand. Maar als je eens beste ruzie hebt, vergeet je eens even waar je bent. En dan gaat het wel weer. Helmut is een beste kerel, maar spreek hem niet te vaak tegen. Met zo iemand moet je wat zuinig omgaan."

De schemer hangt over de rivier. Witte nevels drijven laag over het gele water, de stad slaapt nog. Enkele pelsjagers staan op de wal als Helmut de boot van de wal duwt. Jilderd roeit kalm naar het midden van de rivier. Langzaam wijken de huizen van de stad. Woeste onontgonnen velden strekken zich nu uit langs de rivier, die met vele bochten naar het Noorden loopt.

De zon rijst op aan de verre kim en zet bossen en groengele grasvelden in een roomkleurig licht. Helmut zit bij het roer. Hij rookt een korte pijp. "Als er wat meer wind komt zetten wij het zeiltje maar," zegt hij.

Het duurt niet lang tot een windvlaag het water rimpelt. Jilderd zet het zeil er bij. Ze drijven voor de wind de rivier af.

"Hoe lang moeten wij varen?" vraagt hij.

Helmut trekt z'n schouders op. "Dat ligt er aan. Als wij het weer en de wind wat mee hebben, misschien een week of zes. Ik wilde nog een week varen boven het grote Berenmeer. Je moet niet vergeten, de andere kerels hebben hun hutten klaar staan, die hebben hun oude jachtterrein. Wij moeten een nieuwe zoeken."

Het is Jilderd wel goed. Hij voelt zich alsof hij afscheid neemt van de wereld. Hoelang zwalkt hij nu reeds over Gods aarde sinds hij als dief uit het dorp verdween? En wat is nu zijn toekomst? Zal hij terug komen in de beschaafde wereld? En als hij terugkomt? Zal hij dan niet, arm als hij vertrok, één keer terugkomen bij z'n ouders? Had hij niet beter op een fabriek kunnen gaan? Als hij dat had gedaan en trouw zijn werk had verricht, zuinig had geleefd, dan zou hij misschien nu reeds als een man met geld naar Friesland terug kunnen gaan? Wat maakt hij van zijn leven? Is hij niet een zwerver tegen wil en dank? Jilderd kijkt uit over de stille velden met bossen en bosjes. Een enkele keer passeren ze een boerderijtje. Bouwlanden tussen de bossen, met zwaar zwoegen aan deze woeste wereld ontrukt.

Bij één der boerderijen staat een vrouw op het erf met een kind op de arm. Ze wuift de boot na. Jilderd doet het terug.

Helmut bromt: "Grote egoisten om een vrouw hier mee naar toe te nemen. Daar wonen ze nu 's winters zonder dokter, zonder iedereen. Is dat een leven. Nee dat zou ik niet willen, nooit."

"Nee, ideaal is het niet," beaamt Jilderd.

"Twee kerels is al erg genoeg," zegt Helmut. "Schei er van uit man."

Helmut zet water op een vergasser. Even later heeft hij de koffie al klaar. Zwijgend reikt hij Jilderd een kop over. "Is ze goed?" vraagt hij.

(Wordt vervolgd)

EDITORIAL

Heeft God zijn volk verstoten?

Op het moment dat wij dit schrijven, is juist de wapenstilstand tussen Israel en zijn Arabische buren verlengd. Niemand weet of dit nu het einde van de wapenstilstand of straks het begin van de vijandelijkheden zal zijn. Alle betrokken landen zijn op vijandigheden voorbereid, al is het niet uitgesloten dat partijen zich op het laatst zullen bezinnen.

Wij willen dadelijk erkennen, dat wij niet van alle bijzonderheden op de hoogte zijn en wij willen onze ogen niet sluiten voor het feit, dat de Arabieren beweren door de Joden van hun grondgebied te zijn verdreven, maar het feit valt niet te ontkennen, dat de historie zich herhaalt: de Joden worden opnieuw in het nauw gedreven. Is het niet nu dan is het waarschijnlijk spoedig, dat zij hun bestaan opnieuw moeten bevechten. Hoe zullen zij nu de vuurproef doorstaan? Alle oorlogen en vervolgingen ten spijt, zijn de Joden steeds weer opnieuw verrezen. Is er toch iets in van de verkiezing van God? Paulus heeft die vraag ook gesteld en er toen een zeer beslist antwoord op gegeven. "Heeft God Zijn volk verstoten? Volstrekt niet." (Rom. 11:1)

Wij beseffen, dat wij hier een moeilijk onderwerp aansnijden. Nog niet zo lang geleden ontstond hierover in ons blad een discussie. Daar willen wij nu niet op teruggrijpen, maar wij willen in dit verband een klein gedeelte aanhalen uit het mooie boek van Dr. Okke Jager, "Hier Koos de Heer Zich Vaste Voet" (uitgave Zomer & Keuning, Wageningen, blz. 120-122). Dr. Jager schrijft:

> *"Uit alle delen van de wereld zijn er joden naar Israel gekomen. In Haifa lagen op zekere dag in het ziekenhuis 23 vrouwen van 21 nationaliteiten, die 17 talen spraken, ieder alleen de hare. Een paar jaar geleden zei iemand: 'Hebreeuws is de taal van de straat en de winkel, de school en de bus, maar het zal pas de ware volkstaal zijn, als het ook de taal van de slaapkamer is geworden.' Zover is het nu al, maar er worden nog 72 andere talen gesproken in Israel.*
>
> *Duizenden immigranten hebben in dit land levensruimte gevonden. Een deskundige meent dat er alleen al van de landbouw zes miljoen mensen zouden kunnen leven. Overigens telt New York meer Joden dan heel de staat Israel!*
>
> *Is die wonderbaarlijke terugkeer — het enige positieve resultaat van Hitler's levenswerk — een vervulling van de profetie? 'Zie Ik ontbied vele vissers, luidt het woord des Heren, die hen zullen opjagen . . .' (Jeremia 16:16). De Zionisten waren vissers. De nazi's waren jagers. In Deuteronomium wordt eerst over bekering gesproken, daarna over terugkeer en tenslotte over de besnijdenis van het hart. Daarom kan volgens velen de terugkeer van onze eeuw niet de daar bedoelde terugkeer zijn. De bekering van Israel is er immers niet aan voorafgegaan? Maar men vergeet dat in Ezechiel 36 eerst over terugkeer en daarna over de besnijdenis van het hart gesproken wordt: de eis van bekering staat niet meer voorop! God heeft andere reden om Israel terug te brengen: Hij verdraagt niet langer, dat Zijn volk door de heidenen wordt gesmaad.*
>
> *Als Ezechiel vandaag in Israel kon rondkijken, zou hij zeggen: alles wat ik hier zie, heeft te maken met mijn profetie! Maar wij moeten niet zonder meer constateren dat zijn profetie in vervulling is gegaan. Dan zouden wij het karakter van de profetie miskennen. Profetie is geen waarzeggerij. De terugkeer is een feit geworden, maar de vraag is nu, wat Israel er mee DOET.*
>
> *Joden en christenen moeten de stichting en de in-stand-houding van de staat Israel leren zien als grote daden van God. Daarin ligt het aanknopingspunt voor de komende ontmoeting van Kerk en jodendom.*
>
> *Rommel moest bij El-Alamein evenals Sanherib terugwijken voor het land Israel: er moet een REST overblijven. Daartoe moesten zeshonderdduizend joden in Palestina stand houden tegenover Engeland, dat als "christelijk" land een aanhaling van Ezechiel 37:35 in een brief door de censuur liet doorstrepen: opnieuw stond David tegenover Goliath. Op de dag dat de nieuwe staat werd uitgeroepen vielen de verenigde Arabische legers van alle omringende staten Israel binnen om het joodse volk in veertien dagen in zee te drijven. De overmacht was op zijn minst tienvoudig. Zoals Israel in de tijd van Jozua tegenover zeven volken stond: Hethieten, Amorieten, Kanaanieten, Ferezieten, Hevieten, Jebusieten en Girgasieten — vond het in 1948 weer zeven volken tegenover zich: Jordanië, Egypte, Syrië, Libanon, Irak, Jemen en Saoedi-Arabië. Er gebeuren vreemde dingen in allerlei gevechten. Er viel plotseling regen in mei — dat gebeurt nooit! — waardoor het gerucht ontstond: de joden hebben een atoombom in zee geworpen. In paniek sloeg de vijand op de vlucht. De opperbevelhebber van Israel, die archeoloog was, liet in de woestijn een oude Romeinse straatweg uitgraven en viel met 8000 man het 60.000 man tellende Egyptische leger in de rug aan. De Egyptenaren zagen er een wonder in en maakten dat zij weg kwamen.*
>
> ---
>
> *Ezechiel zag massagraven, alsof hij Auschwitz al kon zien. Maar de beenderen worden weer een lichaam: een natie. Alleen: er was nog geen geest in hen. Zo staat het er vandaag met Israel voor. Er is wel een nieuw lichaam, maar het wachten is op de Geest.*
>
> *Als de Geest in Israel immigreert, zal het sterreklaar worden dat het nog altijd het uitverkoren volk mag zijn, in de zin van: het gebruiksvoorwerp in de huishouding van God."*

Inderdaad: profetie is geen waarzeggerij — en historie is geen opeenvolging van gebeurtenissen zonder meer. Profetie en historie hebben dit gemeen, dat zij een ontvouwing van het plan Gods zijn. Daarom is de ontwikkeling van de toestand in het Nabije Oosten zo ontzettend boeiend.

D.F.

ESCORTE

(Voor H. — Afgereisd 21 November 1970)

Stuur hem een engel, Heer,
om naast zijn bed te staan,
om hem te troosten, als
geen mens het langer kan,
om hem te leiden op
zijn tocht naar U,
stuur hem een engel, Heer,
ontferm U —

o laat de vrede van
Uw tegenwoordigheid
als een beschutting rond
hem zijn gespreid
en in de handen, die
zo zwak zijn nu,
leg Uw genade, Heer,
ontferm U —

hij is nog jong en
had dit leven lief,
— misschien te lief,
wie zal het weten hier? —
maar roep hem uit
zijn hel van pijn tot U
en roep hem haastig, Heer,
ontferm U —

breek alles af, dat in
zijn weg mag staan
om tot Uw poort te zien
en blij op reis te gaan —
en waar geen mens hem meer
kan helpen nu,
stuur hem een engel, Heer,
ontferm U.

Edmonton. Tini Van Ameyde.

DE DROOM VAN JOHN OLTHUIS

Na de artikelen, die ik schreef over "Critiek op de kerk", zou ik nog wat voort willen gaan met een bespreking van het boekje "Out of concern for the Church". Het is mijn hartelijke wens dit te doen op een positieve wijze. We bereiken m.i. niets met louter negatieve reacties. Bovendien, de centrale boodschap van dit boek is een positieve discussie waard.

De schrijver van het eerste hoofdstuk, Mr. John Olthuis, heeft het over een droom, die hem vervult. Die droom is kenmerkend voor zijn hele artikel. In die droom ziet hij de verwerkelijking van het ideaal waar hij voor strijden wil.

Voor degenen, die het geschrift niet gelezen hebben, wil ik eerst iets van die droom weergeven. In zijn droom passeert Olthuis een kerkgebouw van de éne wereldwijde kerk van Jezus Christus. Visionair ziet hij één grote Christelijke politieke partij, die in het parlement de officiële oppositie vormt. Hij spreekt over "The Christian Labour Association of America" als een groot internationaal vakverbond van Christen arbeiders. In zijn handen houdt hij een nummer van "Voice", het Christelijke dagblad, waarin hij leest, dat eindelijk financiële gelijkstelling voor alle bijzonder onderwijs is bereikt. Daarnaast bezit hij een Christelijk tijdschrift getiteld "Meaning", waarvan hij met vreugde constateert, dat het een groter oplaag heeft dan "Playboy". In zijn droom leest hij in "Time", dat de regering van de Verenigde Staten van Amerika besloten heeft een **Christelijk** economisch beleid te volgen. Verder wordt zijn oog getroffen door een bioscoop reclame, waarin wordt aangekondigd, dat de (Christelijke) film "Turn the World Right-Side-Up" voor de 44ste week draait. Hij ziet een nieuwe serie van Christelijke romans uitgegeven bij de "Light Publishing Foundation". En om niet meer te noemen, hij spreekt over een boek, waarin wordt uiteengezet hoe "General Motors" tenslotte, dank zij de invloed van Christelijke ingenieurs, besloten heeft om éérst auto's te maken en dan pas geld. Aan het eind van zijn droom constateert hij met een vreugdevol hart, dat Amerika een goed land is om in te wonen, omdat Gods Naam er wordt geëerd en gediend door mensen, die eerlijk en open van Christus getuigen. Ziedaar Olthuis' droom. Als ik er in mijn eigen woorden een saamvatting van geven mag, dan zou ik het zo willen zeggen: Visionair ziet Olthuis hoe het Christendom een betekenisvolle en invloedrijke positie heeft gekregen in onze moderne wereld. Hij ziet dit alles als resultaat van een Christelijke actie op alle levensterrein, waartoe hij in zijn artikel zijn lezers opwekt.

Belangrijk is daarbij, dat Olthuis in verband met deze droom critiek oefent op degenen, die zeggen, dat zulk een visie te idealistisch is en daarom onbereikbaar. Hij acht het alarmerend, dat de grote meerderheid van de Christenen in Noord Amerika zich afvraagt of de boodschap van het Evangelie de wereld wel **kan** veranderen. Volgens hem wordt daarmee toch eigenlijk de kracht van het geloof ontkent. Hij meent, dat onder Gods zegen en door een grote activiteit onzerzijds zijn droom werkelijkheid kan worden. Het is met name op deze laatste gedachte, dat ik in dit artikel wat nader zou willen ingaan.

Wanneer Olthuis zegt, dat het Christendom, staande in het geloof, de wereld kan veranderen en onder Gods zegen zijn droom tot werkelijkheid kan maken, dan vertolkt hij aan de ene kant een schriftuurlijke waarheid. Toch geloof ik, dat hij aan de andere kant enkele Bijbelse aspecten over het hoofd ziet.

Om met het eerste te beginnen, de Bijbel spreekt ongetwijfeld van een geloof, dat de wereld overwint. We hebben een God, die bergen kan verzetten en daarom mogen we een bergenverzettend geloof hebben. Zodra het geloof in ons leven functioneert leven we op een ander niveau en meten we met andere maatstaven dan in enige andere levensfunctie. Het geloof is onbegrensd in zijn verwachtingen en ook onbegrensd in zijn taak. Daarbij mogen we hoge idealen hebben. Als Olthuis droomt van een wereld voor Christus dan droomt hij in overeenstemming met de Schrift.

Toch is er in dezelfde Bijbel ook een ander aspect. Het is het aspect van de kruisgang van de kerk. Onze Heiland zei tegen zijn discipelen, dat ze in de wereld verdrukking zouden hebben. Hij wees daarop niet als iets uitzonderlijks, maar als een normale gang van zaken. In zijn rede over de laatste dingen vinden we bij Jezus niets van een invloedrijk Koninkrijk Gods op aarde. Eerder spreekt Hij van een versmalling van dit Koninkrijk in een wereld, die van God afvalt. Gods kinderen zullen dan geen dominerende posities in de wereld bekleden, maar in de benauwdheid moeten volharden tot het einde. Er is nog al wat verschil tussen de droom van John Olthuis over de toekomst van het Koninkrijk Gods op aarde en de visioenen, die Johannes in dit opzicht op Patmos zag. Johannes zag een beest uit de zee opkomen, de Antichrist. Hij zag, dat de gehele aarde het beest met verbazing achterna ging en hij hoorde hoe het beest zijn mond opende tot lasteringen tegen God.

Als we die twee aspecten, — dat van de onbegrensde geloofsverwachtingen in ons werk en dat van de kruisgang in al onze Christelijke actie tegenover elkaar stellen, dan lijkt hier een tegenstelling. Het lijkt alsof een pessimistische werkelijkheidsverwachting dodend zal werken op een geloofsidealisme. En daar is ook inderdaad een gevaar voor. Er zijn Christenen, die zich isoleren en hun roeping om in het midden van de wereld een getuige van Christus te zijn verzaken, omdat er volgens hen aan die wereld toch niets meer te verbeteren valt. Ze beginnen zich als het ware al terug te trekken in de catacomben.

Toch behoeft en mag er in ons Christelijk leven tussen die twee aspecten geen tegenstelling zijn. Hier is iets van — wat ik zou willen noemen — de gecompliceerdheid of, wilt ge, de spanning, die er altijd in ons geloofsleven is. We moeten aan de ene kant bouwen met het hoogste ideaal voor ogen. We moeten ons aan de andere kant instellen op een strijd, die we vèr van dat aardse ideaal op de laatste verdedigingslinies zullen moeten voeren. Het is een soortgelijke spanning als er in ons persoonlijk leven is, waarin we volgens Gods Woord moeten jagen naar de volmaaktheid (het hoogste ideaal), terwijl we toch in ootmoed weten en belijden, dat we nooit verder zullen komen dan een klein beginsel der gehoorzaamheid.

Het is deze spanning, waar ons Christelijk leven vol van is, die ik in de droom en in het artikel an John Olthuis mis. Ik zou het verschil tussen zijn droom en wat ik hier bedoel te zeggen zo willen aan duiden. Olthuis zegt, dat we moeten werken, **omdat** we in geloof het ideaal kunnen bereiken. De vervulling van zijn droom is niet minder dan dat Amerika een goed oord zal zijn om te wonen, een plaats waar God geëerd en gediend wordt, omdat er zoveel goede getuigen voor Christus zijn, die zo heel veel tot stand hebben gebracht. Ik zou liever willen zeggen, dat we in geloof moeten werken, **alsof** we dit ideaal kunnen bereiken. Dat vraagt niet minder geloof. Maar dan rekenen we met het perspectief, dat de Bijbel opent ten aanzien van de toekomst van het Koninkrijk Gods.

Ik denk hierbij aan een discussie jaren geleden gehouden op een conferentie, waar Dr. K. Dijk aanwezig was. Men vroeg aan Klaas Dijk: "Als U wist, dat de Here Jezus volgend jaar wederkwam, zoudt U dan vandaag nog met het bouwen van een kerk beginnen?" Prof. Dijk antwoordde, dat hij dat zeker zou doen. Zegt de Heiland niet, dat die dienstknecht zalig is, die hij bij Zijn komst **bezig** zal vinden. In dit antwoord ligt sterk de gedachte, dat we moeten werken **alsof** ons werk zal worden voltooid.

Misschien zal iemand zeggen, dat het verschill hier maar heel klein is. Het kan inderdaad maar een klein verschil zijn. Maar ik vind in de droom van Olthuis een tendenz, die ik trouwens in heel dit boekje min of meer tegenkom. Dat is deze tendenz, dat de schrijvers de toekomst van het Koninkrijk Gods te veel in eigen handen nemen. Dat zal wel niet hun bedoeling zijn. Maar hier ligt een gevaar.

De droom van John Olthuis heeft me herinnerd aan de vraag, die de discipelen vlak voor de hemelvaart aan Jezus stelden: "Here, herstelt Ge in deze tijd het Koningschap voor Israel?" Jezus gaf toen ten antwoord: "Het is niet Uw zaak de tijden en gelegenheden te weten, waarover de Vader de beschikking aan Zich gehouden heeft". Jezus voegde er direkt bij: "Maar Gij zult kracht ontvangen . . . en mijn getuigen zijn."

Over dat laatste zijn we het wel eens. We moeten getuigen van Christus zijn in het volle leven. Maar ik vind, dat we dan wat minder over de uitkomst moeten dromen. Die moeten we aan de Here overlaten. Want de tijden en gelegenheden van het Koninkrijk Gods heeft de Vader aan Zich gehouden. En wat Hij ons ervan heeft geopenbaard draagt niet het karakter van een glorievolle tijd in een land, waarin het goed is om te wonen, maar het draagt het karakter van een bittere strijd met een klein getal.

Nog eens, ik schrijf dit als een positieve bijdrage in het gesprek, dat door de verschijning van het bewuste boekje is geopend.

H. Van Andel.

Burnaby, B.C.

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From the Mailbox

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THE CHURCH

When we are talking with so much concern about "the church", what church are we referring to? Are we talking about Christ's church, the company of all true believers? Or are we only concerned with our own group or denomination?

If the last is the case, it could be that our concern is totally different from the Lord's concern for His church, as He expressed it three times in His last prayer on earth: "that they all may be one", and He adds: "that the world may believe that Thou hast sent Me". (Apparently, there is a connection between the unity of the believers and the effectiveness of their message.)

How long already have christians disregarded this last prayer of Jesus, and Paul's warnings against division: "Let there be no division among you". (I Cor. 1:10) Churches have split on smaller matters than the ones Paul mentions in Rom. 14 as matters which did not justify division, and christians have formed groups, each following their favourite religious leader. We do not say anymore: "I am of Paul", I am of Peter", but we do say: "I am a Calvinist", "I am a Lutheran".

The body of Christ has been torn apart into denominations, sects and splinter groups. Many christians do not even see anymore the sin and the shame of this situation, they feel quite comfortable in "the church of their choice". We have invented concepts as: "the visible and the invisible church" and the "pluriformity" of the church in order to excuse our sinful division. On the other hand, there are christians who regard their own denomination as the only true church.

The church of Christ in the biblical sense, however, is the complete company of believers, its basis Peter's confession: "Thou art the Christ, the Son of the Living God", divided only according to locality. The bible knows no denominations, but only local churches: "the church of Ephesus, the church of Smyrna," etc. Christians cannot join or leave this church: they are part of it.

It is this church, consisting of all true believers, which should be our concern, and for the unity and restoration of which we should pray and work.

If we work and pray only for the unity and the preservation of our own denomination, it might just be that we are at cross-purposes with God, Who wants the unity of all His children. Perhaps it is God Himself Who is stirring up the churches, separating chaff from wheat, breaking down the artificial unions, based on rational conformity, and restoring the true unity of faith and Spirit among His children.

Unity of believers is not a secondary issue, it is essential to the church. Already the Old Testament teaches this.

How insistent was God's command, that there be only one place of worship in Israel, Jerusalem, where God's people were to gather to worship God unitedly. It was Jeroboam's great sin that he destroyed this unity by instituting two other places of worship.

Further, the bible indicates that unity among God's children is a condition for revival. It was only after Elijah had built an altar on Karmel by gathering together the 12 stones for the 12 tribes of Israel, that the fire of the Lord came down. Only after the dry, scattered bones in Ezechiel's vision (Ezech. 37) had come together to form complete bodies, they received new life (symbol of Israel's as well as the church's restoration).

In the New Testament, the Spirit was poured out when the disciples were "all with one accord in one place"; before the second outpouring of the Spirit, we read the same words: "with one accord". (Acts 4:24).

We are praying for a revival. It could very well be, that God is not willing to give us a revival, unless christians stop to condemn and exclude each other, and start to love and accept each other for Christ's sake, despite differences in tradition and interpretation of Scripture, and in obedience to Christ start to remove the barriers that have been erected between them.

"Behold how good and how pleasant it is for brethren to dwell together in unity; . . . for there the Lord commands the blessing . . ." (Psalm 133)

G. Henneveld,
Penticton, B.C.

YOUNG PEOPLE: NOT LOST BUT SEARCHING

By KEITH KNIGHT

"Frankly, I'm confused."

That is what hundreds of young people say every day after hearing about the pitiful disunity within the church.

They are concerned about that Calvinistic super-ego which has developed since the great war.

Today's youth can't remember the life of the 1930's and '40's when their parents were young. They hear about the 70-hour work week and the seemingly endless treks to church on foot. They pretend to understand the fear and hunger that their parents went through during the war.

But times have changed. Nazi-ism has been replaced by Trudeaumania for the Canadian immigrant and bread crumbs are fed to the dog instead of to the children.

It is 1971 and the living is easy — socially, that is. Numerous generations have battled for freedom and riches and peace. Today, the Canadian and American Calvinist leads a contented life: complete with bacon and eggs, a car and a 40-hour week. Quite a change from the 1930's and '40's!

And with all of this free time comes the encouragement from Society to develop the mind; seek higher education.

So Christian elementary schools led to Christian secondary schools and Christian colleges and other institutions.

The stress on education became greater and more and more young and middle-aged people became involved in post secondary education.

These schools created doctors of philosophy and lawyers and professors, all of them devout Calvinists.

Then the confusion began.

These learned men left their professions and began to probe Calvinistic beliefs. They formed organizations, associations and committees, each of them a bit different from the other. Their differences were not based on hard, Biblical facts but consisted of mere emotionalism.

Within a matter of months these doctors of philosophy and lawyers and professors thought that they had become super-theologians, informing clergy that their Calvinistic teachings were outdated.

Eventually even several members of the clergy became divided on the matter and soon the entire Calvinistic community was caught up in the whirl-wind.

Christianity became a battle of wits and words rather than a simple belief in the infallible Word of God.

So the era of leisure, peace and prosperity, which has been the goal of several generations, was transformed into spiritual uncertainty and a pessimistic view of the Bible rather than simple faith.

Where does this leave today's young people?

As the youth of the 1930's and '40's, young people today strive for change. But their change is not like that proposed by these organizations, associations and committees. They advocate more congregational participation in church services.

You see, young people have a rather simple faith when compared to the knowledgeable doctors and professors. They believe in the simple Word of God and find no need to plunge headlong into lengthy controversies concerning minor doctrinal technicalities.

But they are a victim of this theological whirl-wind. This hurricane is ripping through the church at a terrific rate, dividing clergy, congregations and families.

It is becoming more difficult for young people to find truth amid the confusion within the Church.

"Faith was simple once. Why can't it stay that way?", they ask. Young people are crying for church unity, an end to the storm.

Until that happens they will still mutter: "Frankly, I'm confused".

Consumer Credit*

(V)

Consumer Credit Legislation

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- Bank Act — requires that the true cost of borrowing be disclosed in bank loans up to $25,000.
- Banktruptcy Act — provides relief of consumers overcommitted to debt payments.
- Bills of Exchange Act — deals with the execution and negotiation of promissory notes and the rights of the holders of such notes.
- Criminal Code — prohibits all forms of fraud. (Combines Investigation Act prohibts false advertising.)
- Interest Act — limits the amount of interest that can be recovered on a loan unless the interest is disclosed in the contract in the manner called for by the Act.

Provincial Legislation

Most provinces now have laws designed specifically to protect the consumer in all or some of the following respects:

- Disclosure legislation — requires that credit grantors disclose in written form the true cost of borrowing in both dollars and cents and as a rate per cent per year.
- Prohibition of false or misleading advertising.
- Regulation of itinerant sales — this provides a "cooling-off" period entitling the buyer to rescind agreements made with door-to-door salesmen.
- Rebate privileges — entitles the borrower to a return of a portion of the cost of borrowing if he pays off before the full term of the agreement.
- Restrictions on creditor's remedies — such restrictions very widely from province to province. In general they cover such matters as repossession rights of the creditor, limitation on his right to sue for all or part of an unpaid debt, and restrictions on his right to obtain a wage assignment or to attach the earnings of the debtor.
- Sale of goods laws — all provinces have sale of goods legislation which states that the seller is deemed to warrant the quality and fitness of his goods unless he has excluded the warranties. Several provinces also have laws dealing with the sale of motor vehicles.

In addition, many provinces have organized government operated consumer protection bureaux or have designated a specific agency or department to act as protector of the consumer's rights.

While it will always be true that the consumer is personally responsible for using his credit wisely and selectively, the fully informed consumer will ensure that he is aware of the protection his provincial legislation provides as related to credit.

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* Reprint of the booklet "Consumer Credit", published by the Department of consumer and corporate affairs. Free copies can be obtained from this Department, Canadian Building, 219 Laurier Ave. West, Ottawa 4, Ont.

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10 GOLFDOWN DRIVE REXDALE, ONT. 741-6563

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"	The God who is there	1.25
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"	Escape from reason	.90
"	The l'Abri story	4.35
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G. Van Groningen editor	The Sabbath — Sunday problem (a symposium by S. Kistemaker, J. W. Deenik, R. O. Zorn, G. I. Williamsen, J. A. Schep)	2.20
S. Greidanus	Sola Scriptura: problem & principles in preaching historical texts	5.50
L. Selles	Outlines for Bible Study in Hebrews (societies)	2.60
"	Outlines for Bible Study, Book of Revelation I	1.50
"	Outlines for Bible Study, Book of Revelation II	2.90
J. C. Hefley	Lift-off. Astronauts and space scientists speak of their faith	4.35
"	Adventures with God (15 scientists share their christian faith)	1.09
Cadier	The Man God mastered (biography Calvin) paper	2.50
J. Nederhoed	The Holy Triangle: husband, wife and God (birth control), family planning, abortion, family devotions, etc.)	1.35
M. Lloyd-Jones	A first book of daily readings	3.25
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H. Popov	Tortured for his Faith	.85
R. Wurmbrandt	The Soviet Saints	1.00
"	Tortured for Christ	1.00
"	In God's underground	1.25
Brother Andrew	God's Smugglers	.85
T. Skinner	Black and free	1.05
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I. Velikovsky	Earth in upheaval	.95
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J. Van Gennep	Gevaren van het relativisme (arts/psycholoog)	4.50
N. J. Van Vliet	Apartheid in Zuid-Afrika Blank, bruin, zwart, politici, kerkmensen etc. etc. zijn hier aan het woord.	2.95
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A. Kuyper	Onze Eredienst (Groots standaardwerk herdrukt Wat Kuyper in 1911 schreef is in veel opzichten weer actueel.	11.75
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J. J. Buskes	Mensen die je niet vergeet (K. Schilder, S. Gerbrandy, H. Rutgers, H. Kraemer, J. De Heer e.a.	3.75
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H. M. Kuitert	Mensvormigheid Gods	6.45
Th. Delleman	Alles nieuw (over sterven, begraven en opstanding	4.60
W. Aalders	Schepping en geschiedenis	3.25
"	Verzet tegen de tijd	3.20
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J. Baarda	Vier is één (geschiedenis der harmonistiek der evangeliën)	1.90
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Woordenboek	Nederlands-English/English-Nederlands	5.95

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ASK FOR CATALOGUES

The Christian Reformed Churches of Alberta: A Historical look

(II)

by TED REITSMA

Now let us see what this growth of the Chr. Ref. Church has done to promote the Kingdom of Jesus Christ our Savior, in conformity with our Calvinistic creed.

We can see that the congregations existing during the first four decades were few in number, isolated, financially weak and as a result the church and home life of the immigrant was much the same as it had been when he first arrived and as life had been in the homeland at the turn of the century. There was no attempt to change with the times or to adapt to Canadian conditions. In the later part of the second decade one of our Chr. Ref. ministers made the statement that one could not become a member of the Chr. Ref. Church unless he was Dutch or of Dutch descent.

An Albertan historian wrote about the Hollanders in Neerlandia saying that they were a very religious people but that they lived by themselves in isolation. This was generally true of the other congregations also. Of course this picture has totally changed since the influx of Chr. Ref. immigrants after World War II. This however, does not mean that the oldtimers were not serving a purpose in God's plan to extend his church in Alberta.

We can justify this statement, but let us first see how and why these pioneer churches stayed in existence.

In the south the pioneers were favored with open prairie land ready for the plough but at the same time cash was needed for homes, machinery, horses and cattle. Some had the necessary funds but many did not. The result was that those with the money built houses but those without built only shacks and in some cases houses built from sod. It took these people much longer to get on their feet. The greatest obstacle to progress was the absence of water. Many attempts at digging wells failed so that water had to be hauled from the river and stored in tanks. In some instances water had to be hauled a distance of ten miles. Another drawback was the presence of rocks which appeared in the fields after they had been cultivated for a year or two. In spite of this most were well on the way to earning a good living when 1914 rolled around which turned out to be the driest year on record. There was an almost total crop failure with a maximum yield of only ten bushels to the acre. (I stooked for two farmers operating two eight-foot binders and even then there were not enough sheaves to keep me busy.)

They were rescued in 1915 when the Lord sent rain and sunshine when it was needed and the yields ran as high as sixty bushels to the acre. Prices were high because of World War I. From then on these congregations have prospered financially and the days of hardship have been forgotten. Gone are the days when some had to burn buffalo chips because they had no money for coal and the days when many did as the Reverend Gelderloos when he was preaching in Granum in 1915. In the last part of December he went to bed with his Shulamith (heated stone).

Why did they stay?

The answer to this is very simple. The settlers had come to this raw new land as Chr. Ref. Calvinists and they were sure that God had his own purpose in planting them here. History has vindicated their belief and trust. When World War II ended and the influx of immigrants from Holland began these two southern congregations became the anchor point for many. Because of this, today we have a few more Chr. Ref. Churches in southern Alberta. We can only thank our God for giving those pioneers the fortitude to stay in spite of their hardships and setbacks.

What about Edmonton?

Here the situation was entirely different. Many of the immigrants had no intention of staying in the city but were hoping to become independent as farmers. In 1912 four men were sent out on a land finding expedition to locate a tract of free land large enough to support a Chr. Ref. community of at least ‹ ıe hundred families so that they could settle and worship in conformity with their Calvinistic creed.

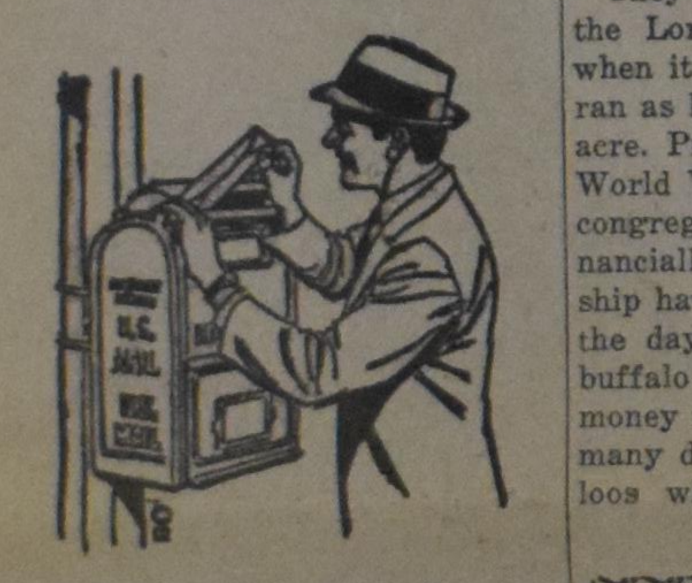
The result of this expedition was that about a dozen families left the Edmonton Congregation and settled in what is now Neerlandia. The Edmonton Congregation was not badly hurt by this exodus. However, in 1914 there was a great deal of unemployment because of the crop failure and poor harvest. (I worked that winter for room and board.) Many of the Edmonton people were unemployed and there were no relief or unemployment insurance benefits of any kind. Everyone had to shift for himself with the result that another nine families and three single men left Edmonton for Neerlandia in 1914. At least there they would have fire wood for warmth and wild meat to put on the table.

This left the Edmonton Congregation in a very precarious position but as stubborn Dutchmen and above all as strict Calvinists they carried on. They were sure in the knowledge that the God of their fathers, their God, had placed them in Edmonton to fill a special purpose in his council. They stayed and with great sacrifices continued their church life. They were greatly strengthened in their hopes when, in the later part of the second decade, because of the C.P.R.'s extensive advertising campaign to settle land, they were able to welcome several new immigrant families such as the Jacob Prins family, the Groos and others. These new families gave needed support to the church and they were able to go forward with renewed hope and strength in the service of their Lord.

When Hitler was finally defeated in Europe and peace restored, many of our Chr. Ref. brethren in Holland were looking for more peaceful surroundings to make a living and rear their children. Many chose to come to Edmonton thus making this congregation a focal point welcoming all newcomers. Consequently we have seven congregations and one mission station in Edmonton today.

We do not know what is in store for the Edmonton Churches in the future, but we do know that God, by giving strength and perseverence to the pioneers of Edmonton, opened the door for the tremendous growth of the Chr. Ref. Church in this part of his Kingdom.

(To be continued)



From the Mailbox

•

CHRISTIAN SCHOOLS CHURCH SCHOOLS?

Sir:

For some time I have noticed that we have been trying to tell ourselves that our schools are not Christian Reformed schools even though there are close ties with this denomination. We have not succeeded very well in this. We certainly have not convinced those around us and probably not ourselves.

Just this week on three separate occasions there appeared in the news stories of the Toronto Daily Star, three references to our schools — that is — the schools represented by the Ontario Alliance of Christian Schools. The references were almost identical. Let me quote one:

> ". . . to all private schools, including Jewish parochial schools, schools of the Christian Reformed Churches and . . ."

I've wondered why we have not been able to convince the public that these schools do not belong to the Christian Reformed Church. I've become convinced that the prime reason is that when it really comes down to it these schools do in fact belong to the Christian Reformed Church. Just because there is no obvious financial control (even that is doubtful in some places) that does not mean that there is no real control by the church over our schools. In fact, it is time we were more honest and openly admitted that the schools are controlled from within the Christian Reformed Church — except for the finances.

Looking at it honestly it makes sense to speak of the "schools of the Christian Reformed Church."

Shalom,

Ab Worcester.

PRAYER
FOR A
SCHOOL

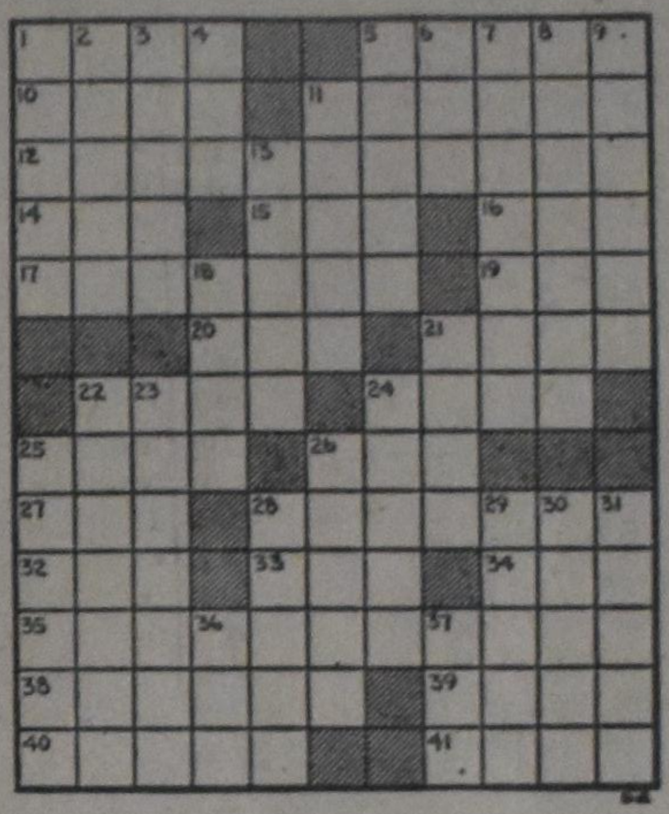
For a schoolhouse anywhere
I send up a silent prayer;
"Christ, great Teacher,
Bless this place;
On it shed Thy love and grace.
Teach the teachers; let them see
That they shape earth's destiny;
Home and church and school —
These three
Carry on thy ministry.
As from Thee come growth of seed,
So to Thee we bring our need:
What to plant and how to sow,
That is what we pray to know.
Let schools be in Thy pure sight
Bethlehems of truth and light."
For a schoolhouse anywhere
I send up a silent prayer!

—*C. Pulaski*

CROSSWORD PUZZLE

ACROSS
1. Food and drink
5. —— Brava, region of Spain
10. Biblical brother
11. Valuable fur
12. Leisure time at the office (2 wds.)
14. Nigerian city
15. —— de mer
16. —— loss (2 wds.)
17. Earthly, old style
19. Russian village
20. Busy insect
21. Golf great, Tony ——
22. Repair
24. Heal
25. Keep an account
26. Perched
27. Earth, old style
28. Pacify
32. Every bit
33. Deface
34. New Mexican Indian
35. Avoiding John Barleycorn
38. Underwrite
39. Brink
40. Irritable
41. Forest creature

DOWN
1. Aspect
2. Dwelling
3. Allude
4. Sprite
5. Sturdy rope
6. Boston Bruins star
7. Ocean liner
8. British afternoon ritual
9. Turkish city
11. Signified
13. Correct a faulty text
18. Downright
21. Stringed instrument
22. —— Dietrich
23. Interminable
24. Film director, Frank ——
25. Get lost! (2 wds.)
26. Freshet
28. Cleveland ——
29. Stage whisper
30. Scorch
31. Athirst
36. For shame!
37. Guided



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to previous
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PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

The task of preaching

The sermons, delivered every Sunday in our churches, are quite often discussed among our people. This is good. It shows that our church members are still aware of the necessity of the preaching of the Word. Even if criticism is expressed, if people make known their desire for improvement and air their dissatisfaction, they are not defending a kind of revolution resulting in doing away with the sermons. On the contrary, they just want better sermons, TRUE opening of the Scriptures.

Nobody can foretell whether this situation will stay with us for a long time. Today at least we are still convinced that the sermons must keep their central place in the worship services. We base this conviction on Scripture's clear message that God wants His Word to be preached. That is why we cannot and should not change it. Preaching is one of the things which were ordained by God Himself.

* * *

From this we may draw the conclusion that the ministers of the Word have to do their utmost. In close communion with God who sends the Holy Spirit in their hearts they must daily wrestle with their tremendous task of preaching the Word of God. In the January issue of "Outlook" I noticed an excellent remark, reported by the Rev. L. T. Schalkwyk, made by a brother in Holland, Michigan: "We hear a lot about the necessity of dialogue, even in church-services. It is high time we go back to the authoritative proclamation of God's Word. I am not interested what brother A or minister B thinks about it; I want to hear the echo of God's thoughts."

This "cri de coeur" should be answered without delay. We, ministers, should do all we can to convey the message of God and nothing else but His message, to His people.

Recently we received an important help in our hard struggle. I want to draw the attention of all true preachers to the excellent book on preaching by Rev. Dr. Sidney Greidanus, "Sola Scriptura." The sub-title reads: "problems and principles in preaching historical texts." This book has already been discussed at length in the columns of our paper. I only mention it in the hope that all our ministers will study it. I am sure it will provide for tremendous help in making sermons. The author binds a preacher to his text. From fully understanding the message of the text as it spoke to the first hearer, the message for the hearers of today may clearly follow.

The book is inspiring too. It reminds a minister of the marvellous privilege he has received in being a preacher of the Word of God. We are taught that the only purpose of preaching is to build up the congregation in the faith. Only in this manner the Holy Spirit prepares all God's people for the work of Christian service! (Eph. 4:11). Our task is world-wide.

ONE DAY AT A TIME

(Deut. 33:25b)

"As thy days, so shall thy strength be". This was Alexander Maclaren's favorite text. He said he learned how true this verse was when he accepted his first job in Glasgow. He was just sixteen, and his home was about six miles from the big city. Between his home and Glasgow there was a deep ravine that was supposed to be haunted. Some really terrible things had happened in it and he was afraid to go through it even in the day time. At night it was out of the question.

* * *

On Monday morning his father walked with him to work and in parting said, "Alec, come home as fast as you can when you get off Saturday night."

Thinking of that deep ravine, Maclaren said he answered his father, "Father, I will be awfully tired Saturday night. I will come home early Sunday morning."

But his father was adamant, "No, Alec. You have never been away from home before, and these five days are going to seem like a year to me. Come home Saturday night."

Reluctantly Alec answered, "All right, Father, Saturday night".

All the week long Alec said he worried about that black ravine. When Saturday night came, he was more scared than ever, but he wrapped up his belongings and went out to the end of the gulch. He said, "I whistled to keep my courage up, but when I looked down into that inky blackness I knew I couldn't go. The tears came unbidden, and then suddenly I heard footsteps in the ravine coming up the path. I started to run but hesitated, for those footsteps were very familiar.

"Up out of the darkness into the pale light, as I watched, came the head and shoulders of the grandest man on earth. He was bound to have known I was scared, but he only said, "Alec, I wanted to see you so badly that I came to meet you". So shoulder to shoulder we went down into the valley and I was not afraid of anything that walked."

* * *

How beautifully for every Christian this illustrates this most essential truth. "As thy days, so shall thy strength be". When the dark and unknown passages of life come, Christ also comes, Wasn't it Laurence Sterne, one of the first of the English novelists who wrote "God tempers the wind to the shorn lamb"? Maybe this was the lesson that God was trying to teach us when he sent the manna to his children in the wilderness. There was just enough for each day."

Taken from "Iron Shoes"
by C. Roy Angell.

SCAN NER

This time two short editorials, taken from "Christianity Today" with much food for thought, should have the attention of our readers:

FINANCING MURDER

One of the most apparent manifestations of moral rot in America is the recent liberalization of state laws on abortion (see also Current Religious Thought, page 38). Human life is now being exterminated at a rate probably not equaled in any war this country has ever fought. Authoritative estimates indicate that 250,000 legal abortions are performed in the United States each year. Precious few voices are raised in protest against this mass homicide of unrestricted abortion on simple demand. And at a time when Christians are becoming involved, on all levels, in political and social effort, to ignore the question of abortion is a serious mistake.

Compounding the evil is the fact that government (through Medicaid) and insurance companies are defraying the costs of an increasing number of abortions. Society, instead of protecting the helpless unborn, is financing their demise. Never mind that millions of people regard abortion as murder. Their tax dollars and insurance premiums are appropriated along with the rest.

God does not overlook such evil. Let it be no great surprise when America is subjected to severe judgment. The guilt belongs not only to legislators and insurance executives but also to rank-and-file citizens who fail to speak against this wickedness.

★

NEIGHBOURHOOD PILGRIMS

Beginning in February, more weekend pilgrimage will be possible through the new holiday schedules. Although boredom already threatens a generation frantic with efforts to keep moving, leisure time continues to increase, and many advocate a four-day work week. In this mobile age, pilgrims flock to beaches and ski resorts, parks and camps. The variety of weekend pilgrims rivals Chaucer's famous congregation (many of whom journeyed to Canterbury for diversion, and not because of relitious fervor).

Traveling was popular long before Chaucer made it prominent. Today people seem to consider it the only way to spend holidays. Suggestions to relax, putter, or read are disregarded. Reading and meditating seem rather incompatible with what we call the pace of modern living. There is no time for such things, people insist. Well, there is — particularly on a three-day weekend at home. Read about those pilgrims to Canterbury. Better still, take another look at **Acts** and learn about a famous pilgrim for God — Paul. And after reading about Paul and his fellow travelers, discover what you, in your own neighbourhood, can do for God and your fellow pilgrims.

★

The Presbyterian Journal carried the following article on

ADMIT CHINA TO THE U.N.?

The issue of Communist China's admission to the United Nations has become so threadbare that Church groups in increasing numbers are taking advantage of public weariness of the issue to press for action.

One of the best summaries of the issue that we've seen was broadcast by WBTV, Charlotte, N.C., in an editorial. Said the station:

"The usual argument is, how can you ignore a country almost four times the population of the U.S.? It would be better to ask, what can Red China contribute to the United Nations and therefore to the world? Only a dreamy optimist could imagine it would be anything good.

"The U.N. was organized on the principles of justice, international law, the self-determination of peoples, and respect for human rights and freedoms. Now how much does that sound like Red China? Granted, it doesn't sound like some that are already in the U.N.; but that only helps our argument, since those countries have an almost unblemished record of obstruction.

"There's another important consideration. When the U.N. Charter was written, China was all one nation and was given a permanent seat on the Security Council — along with Russia, France, Britain and the U.S. The Nationalist Chinese have been holding that seat, but it's almost a dead cinch that if the Red Chinese get in, the seat will go to them.

"The Security Council is the real center of power. All U.N. members are required to abide by its decisions. Unfortunately, those decisions must be agreed to by all five permanent Council members, and Russia has vetoed one after another simply by not agreeing. Red China would surely be worse. It would be difficult to think of anything it might agree to, even if Russia and the western powers happened to see eye to eye.

"The United Nations accomplishes too little that is meaningful already. If there are any hopes for improvement, it won't be by adding the repressive, negative-minded, stumbling-block, Communist government of Red China — which really does not represent the elective choice of the people of China anyway.

"The answer must still be 'No!'"

HITHER and YON

Action in Orillia C.R.C. The bulletin reports on the consistory meeting:

After a warm welcome from the praeses at the first meeting of the new year, the finances were discussed since the statement of receipts and disbursements, and also the budget for the new year were on the table. We ended the year 1970 with a deficit of just over $900.00 which amount will be on our 1971 budget. The tentative budget 1971 was discussed and will be presented to the members with the Statement over 1970. The date for the congregational meeting was set. At this meeting will also be proposed the "Adoption of a Missionary". This will be done in cooperation with the Barrie Christian Reformed Church. It must be a fund to collect an amount of money and a committee must be appointed to carry this out since this fund will work separate from the budget. The goal set for our congregation is $1,000. Plans can be discussed to adopt a missionary, either in Nigeria, or in Mexico.

★

News items found in the church bulletin of Ottewel C.R.C. in Edmonton, Alta.:

The C.R.Y.O. Square Dancing Club will be having its organizational meeting in the St. James United Church. The CRYO invites everyone up to 30 years old to come.

Talent Night — Several of our members are already planning to contribute in their way. Don't hesitate! Tentative date Friday, March 26. Do you have any talents? We would like to see or hear them.

★

The Organ Committee of Agassiz, B.C. C.R.C. came up with a fine idea in a difficult case:

After investigation it has become clear that it will cost more than $100 to repair the old organ with no guarantee that it will then be in good working order. So the committee is looking for a replacement. Beginning this month we like to start raising money for a new organ by way of birthdays. Ten cents for each year. Whenever your birthday rolls around and if you are 18 years old, we ask you to pay $1.80 to the organ committee. If you are thirty-two it will cost you $3.20. That's not bad, is it? But it will sure help out for a new organ in the future. Every family will be contacted by the committee.

First C.R.C. of Abbotsford, B.C. had this report in its bulletin:

From the Congregational Meeting: The budget as proposed was adopted at the congregational meeting, held the past Thursday evening. Rev. Dresselhuis from our harbour ministry in Vancouver gave us a very interesting insight into his work. So much goes on that we are not aware of! By the grace of God he has already been instrumental in leading people to Christ. Let us remember him in our prayers. He also would like to receive **more** magazines, particularly those with lots of pictures in them. He uses them for seamen from countries who know very little English.

★

Rev. G. VanDooren of the Can. Ref. Church discussed Bible Groups in the bulletin of Ebenezer Church of Burlington, Ont.:

NEIGHBOURHOOD BIBLE GROUPS

From reports in the recent section meeting we learned that several Bible Groups have started. We are very thankful for this fact and hope (even expect) that many more will follow, once people have experienced the blessing received within this form of fellowship around the Bible.

We also learned that not all groups have been able to meet every other week. Some preferred to meet once every three weeks; a single one even only once a month. One must realize that you are completely 'free' and on your own. Organize it in such a way that seems best to you. However, because of the frequency of some groups we will **not** provide an outline next week but one week later. Those who meet every other week, will surely find something else to discuss (for example part of the Canons of Dort). At the same time we urge everyone to carefully keep the outlines included in the Bulletin so far, so that they may serve you when you need them.

Finally, we repeat our request for some kind of 'feedback': in case you got 'stuck' somewhere or need any kind of advice, please let me know. I will only gladly try to help. I would also welcome any suggestion or request for preaching on certain texts.

★

The farewell letter, written by Rev. A. Rumph in January on occasion of his return to the mission field should be read by many people. I found it in the bulletin of Mr. Hamilton, Ont. C.R.C.:

Farewell — This week we plan to return to La Plata, Argentina for another period of 3½ years. We hope to spend the last few days before we leave with our parents and relatives in Drayton. We have enjoyed our stay here very much, although we regret that due to a heavy speaking schedule there has not been much time for personal contact. But the provision of a comfortable home, the help and fellowship received and your interest in our work has made us feel very much at home among you. We are also profoundly grateful that the Mount Hamilton congregation has become one of our supporting churches. We hope to keep you informed about our missionary outreach and still wish you God's blessing for the year 1971. We will pray for the congregation as we know you pray for us.

Arnold and Ann Marie Rumph
and family.

★

And what about a good joke from Whitby, Ont.? We may close with a big smile:

Hebron CRC bulletin, Whitby, Ont.
From Pastor's page:

There was this fellow whose wife was not feeling well, so he called the doctor who came speedily. The doctor disappeared in the bedroom, only to stick his head around the door soon and call for a spoon. Soon after that he asked the husband for a screwdriver, and a minute later he called for a very sharp kitchen knife. But this time the husband was plenty worried and he said: Doctor, doctor, what is the matter with my wife? Upon which the doctor answered: I don't know yet, I can't get my bag open.

PRODIGAL

From Latin pro (forth, away) and agere (to drive): waste.

This adjective may be used in two ways:

a. extremely wasteful, even suggesting eventual impoverishment (we have a clear example of this in the parable of the prodigal son);

b. extremely generous, being prodigal of praise, for instance, or of appreciation.

TRY IT

No. 36

O! long ago a harp suppressed the people of Israel.

Solution of No. 35:

the epistle to the Romans (No, Mars)

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

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For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With thankfulness to the Lord we are happy to announce the birth of our first child, a son,

DAVID DUANE

born January 27, 1971.

Bernard and Beatrice Kruisselbrink (née De Jong).

55 Alexandra Ave., Chatham, Ont.

We thankfully announce that the Lord has blessed us again with the birth of a daughter

SOPHIA - MARILYN

Born January 31, 1971.

A sister for Irene, Eric and Mitchell.

Allan and Beverley Slofstra.

R.R. 2, Nanticoke, Ont.

With great joy and with thankfulness to the Lord, we announce the birth of our daughter

SONYA MELANIE

Born the 6th of February, 1971.

A sister for: Joy Caroline & Warren Edwin.

George & Mary ter Steege (nee Boks).

2397 Brookhurst Rd., Mississauga, Ont.

Langs deze weg bedanken wij allen voor de vele blijken van medeleven, ondervonden bij ons 45-jarig huwelijksfeest.

Mr. & Mrs. W. KNEGT.

Fruitland, Ont.

Alleenstaande weduwe, 50-60 jaar, Chr. Reformed, zoekt

KENNISMAKING

met alt. weduwnaar. Brieven onder nummer 2324, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

A couple is looking for a job as

CARETAKER

in a big apartment building or something, preferably in the area of St. Catharines or London, Ont. Letters under number 2323, % Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

HELP WANTED ON DAIRY FARM

I would like young man, age 15-18. Live-in. Must be clean cut. Clean surroundings, 4 miles from town. Contact or write Bill Gerrits, R.R. # 1, Clinton, Ont. Phone (519) 482-7564.

For regular submission of the

GRAND RAPIDS AREA CULTURAL CALENDAR

write to: Cultural Calendar, % Junior League of Grand Rapids, Arts Council of Greater Grand Rapids, 1500 Wealthy St., Grand Rapids, Mich. 49506.

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with two bedrooms. Separate entrance. Call 385-9244.

Holland Marsh Christian School is in need of a

QUALIFIED TEACHER

for grades 5 and 6. Contact Mr. T. Bootsma, principal, 351 Davis Dr., Newmarket, Ont., area code 416 - 895-7283.

Op 16 januari 1971 is ingegaan in de eeuwige rust onze zéér geliefde vader en grootvader, de eerwaarde heer

JAN HEINES STAAL,

em. predikant van de Geref. Kerk van Doezum, in de ouderdom van bijna 79 jaar, echtgenoot van Dieuwerke Postema, eerder van Annette Petersen.

Hij leefde in het vaste geloof niet zijn, maar zijns getrouwen Zaligmakers eigen te zijn, en in die zekerheid is hij ingegaan in de Eeuwige stad, na zijn Zender bijna 50 jaar in het ambt te hebben mogen dienen.

Groningen:
H. Staal.
G. Staal—Hebels.

Drachten: M. Staal.

Sarnia, Canada:
C. Groendijk—Staal.
J. Groendijk

en kleinkinderen.

Na een langdurige ziekte heeft de Here tot Zich genomen onze geliefde vrouw, moeder, behuwd- en grootmoeder

LAMMIGJE DE WEERD—VAN DIJK,

op de leeftijd van 67 jaar.

Zij is verlost. God heeft haar welgedaan.

Koekange, Holland:
R. de Weerd.
Londesboro, Ont.:
J. de Weerd.
St. de Weerd—Drost.
Hoogeveen, Holland:
T. de Weerd.
W. de Weerd—Nieuwenhuis.
Ruinen, Holland:
G. Zwiers—de Weerd.
L. Zwiers.
Ruinerwold, Holland:
F. Mulder—de Weerd.
Js. Mulder.
Den Haag, Holland:
J. Padding—de Weerd.
B. Padding.
Koekange, Holland:
W. de Vries—de Weerd.
F. de Vries.
Koekange, Holland:
H. J. Veld—de Weerd.
R. Veld.
En kleinkinderen.

Koekange, 30 januari 1971.

Heden ontvingen wij het bericht dat na een langdurige ziekte uit onze familiekring is weggenomen onze geliefde schoonzuster en tante

LAMMIGJE VAN DIJK,

echtgenote van Roelof de Weerd, op de leeftijd van 67 jaar.

Drayton, Ont.:
Mr. J. Drost—de Weerd.
Guelph, Ont.:
Mr. & Mrs. H. de Weerd.
Drayton, Ont.:
Mr. & Mrs. J. de Weerd.

30 Januari 1971.

Layers, Hogs

Cage layer plant — two steel houses for 11,424 layers; auto feed, water, ventilation; belt collection. 5,000 bus. corn bin, 30-ton mixmill bins. Large hogpen, concrete apron. 4 acres, 100 and machinery available on lease. Reasonable price, terms. Western Ontario.

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After a lengthy illness the Lord has relieved from his suffering and taken into His Glory, our beloved son, brother and uncle

JOHN WILLIAM HEYINK,

at the age of 32 years.

May our Heavenly Father comfort his widow and child with His Word and Spirit.

Watford, Ont.:
Mr. & Mrs. George Van Gorkum.
Chatham, Ont.:
Tona & Abe De Jonge & family.
St. Thomas, Ont.:
Frank & Thelma Van Gorkum & family.
Chatham, Ont.:
Fred & Pat Van Gorkum & family.
Chatham, Ont.:
Ted Van Gorkum.
Watford, Ont.:
Donald Van Gorkum.
Watford, Ont.:
Richard Van Gorkum.

February 5, 1971.

De Here heeft op 2 Februari 1971 plotseling tot Zich genomen onze lieve vrouw, moeder en grootmoeder

JANTJE HOFSTRA—VELDMAN,

op de leeftijd van 61 jaar.

Matth. 25:13: "Zo waakt dan, want gij weet den dag niet, noch de ure, in welke de Zoon des menschen komen zal."

Port Dover, Ont.:
Jelle Hofstra.
Moncton, N.B.:
Eke Hofstra.
London, Ont.:
Margje en Jack Kramer.
Port Dover, Ont.:
Bonnie Hofstra.
Henny Hofstra.

Heden nam de Here nog plotseling tot Zich onze geliefde moeder, groot- en overgrootmoeder

DOETJE VANDER LEI—DE VRIES

in de ouderdom van bijna 93 jaar.

"Zalig zijn de doden, die in de Here sterven."

Douwe VanderLei.
Aaltje VanderLei—Dykstra.
Zes kleinkinderen.
27 achterkleinkinderen.

R.R. 3, Harriston, Ont.

10 Februari 1971.

Reformed Bible Institute Records Second Semester Enrolment Gain

Reformed Bible Institute, a private Bible College in Grand Rapids, Michigan, reports a net increase in enrolment for the second semester of the current academic year. Over 200 students are using the facilities of the school, according to RBI President, Dr. Dick L. Van Halsema, with day classes enrolling 90 students and evening Extension Courses accounting for the others.

RBI received approval in June 1970 from the Michigan Department of Higher Education for its new four-year degree program. Candidates for the Bachelor of Religious Education degree are preparing for specialized minstries in an unordained capacity, such as youth work, evangelistic or educational work in the local church, and missionary service overseas.

While the major course of study at RBI remains Bible and Christian Doctrine, new courses are attracting a high degree of interest. During the current semester, Eugene Ver Hage, Professor of History, is teaching "History of Modern Africa" for the first time. Another new course, "Marriage and the Family," is being taught by Thea B. Van Halsema.

Reformed Bible Institute now is receiving inquiries about its three-week credit summer session, which will be held from June 7 to 25, and about enrolment for the next academic year, which will begin on Tuesday, August 24 — two weeks earlier than usual. Requests for information are handled by Reformed Bible Institute from its campus in Grand Rapids.

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10 guilder gold piece, dated 1917 up $24.50 each
dated 1875 up $27.50 each

5 guilder gold piece, dated 1912 — real scarce — $79.50 each

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Fraser Valley Christian High School

with grades 8-12

invites applications for 1971-72 qualified

TEACHERS

Applications, stating qualifications, experience and references to be sent to

Mr. H. K. Vandezande, Principal,
15353 - 92nd Avenue,
North Surrey, B.C.

Beacon Christian High School, St. Catharines

Applications are invited for the positions of

PRINCIPAL AND TEACHERS

Due to expansion, vacancies exist in the following areas:

Mathematics, Science, Social Sciences, French, Art, Music, and Physical Education.

Send letter of inquiry or application to:

Education Committee,
99 Scott Street,
St. Catharines, Ontario.

MORE SUBSCRIBERS
is a must for the expansion of our paper.
Would you lend us a helping hand?

DATA CENTRE

Feb. 19	"Festival 500", Musical evening of The Simcoe Young Calvinist League. 8 p.m. at Central Peel S.S., Kennedy Road, Brampton, Ont. All proceeds S.W.I.M.
Feb. 20	Annual Banquet of the Laurentian Hills Christian School of Kitchener. 6.30 p.m. at the Rockway Mennonite High School auditorium, 110 Doon Rd., Kitchener, Ont. Guest speaker Rev. J. A. Quartel.
Feb. 21	"Dialogue with Students," Rev. Rodney Westveer, Campus Ministry of the CRC, Grand Haven Community Center, 5.00 p.m.
Feb. 25	P.T.A. of the Hamilton District Chr. High School. High School Auditorium. Rev. Ralph Heynes speaker.
Feb. 27	"Acton Pretenders" present the comedy "Calm Yourself". Chr. Ref. Church, Acton, Ont. 8 p.m.
Feb. 27	Weiss Duo, Sidney and Jean Weiss, violin and piano. 8.15 p.m. in the Knollcrest Fine Arts Center, Grand Rapids, Mich.
Feb. 27	Annual meeting C.J.L. Foundation (Committee for Justice and Liberty), 1.30 p.m., West Humber Collegiate Institute, 1675 Martingrove Rd., Rexdale, Ont. Guest speaker: Rev. L. M. Tamminga.
Feb. 27	Entertainment Evening, Zion Chr. Ref. Church of Oshawa, Ont. 7.30 p.m.
March 27	Elders conference Classes Toronto and Hamilton Chr. Ref. Church. (Continuation of last spring's conference.) Speaker Dr. B. Zylstra. Topic: Where do wo go from here: the foundation and the future of the Christian Church". Place to be announced later.
April 2	Fryske Joun yn Jarvis. Meiwurking frege yn de foarm fan foardrachten, sankjes, ensf. Graech berjicht foar 15 Feb. oan Mayke DeVries, R.R. 4, Simcoe, Ont., 443-8010.
April 3	Annual Meeting of Salem Christian Sanitarium Association Inc. Rehoboth Chr. Ref. Church of Toronto, 800 Burnhamthorpe Rd., Etobicoke. 2 p.m.
April 4	"Christ in the Concrete City", drama, Grand Haven, Mich. Community Center, 5.00 p.m.
April 16/17	"FAMA Dramatical Society" hoopt op te voeren het toneelstuk "Op Hoop van Zegen" van Herman Heyermans, in het Central Library Theatre, College & St. George Sts., Toronto.
April 24	C.L.A.C. Convention, Toronto. Guest speakers: Dr. Frank Peters, president of Waterloo Lutheran University, and Dr. Joel H. Nederhood, Radio Minister of The Back to God Hour.

SPEAKING TOURS

Speaking tour of Rev. Ralph Heynen from Pine Rest Hospital, Grand Rapids, Mich., sponsored by the P.T.A.'s:

Feb. 25	Hamilton High School Auditorium. Topic "Church, School, Home — Competitors or Colleagues?"
Feb. 26	Fruitland, Ont. Topic "Roots and Wings".
March 1	Wellandport, Ont. Topic "Roots and Wings".
March 2	St. Catharines, Ont. Topic "Christian Nurture and Mental Health".
March 3	Burlington, Ont. Topic "Christian Nurture and Mental Health".

The fourth meeting of team "A" of the AACS DISCOVERY II series "Explorations in Contemporary Living" will be held at 8 p.m. in the following communities (speaker for these communities Mr. C. T. McIntire on the topic The Institutional Church in Renewal):

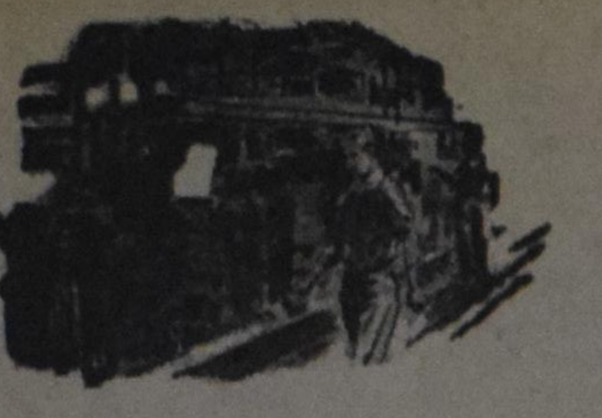
Feb. 18	St. Matthews United Church (Emmanuel Chr. Ref. Church), Corner of 26A St. and 21st Ave. S.W., Calgary, Alta.
Feb. 19	Edmonton, Alberta. See local announcements for location.
Feb. 22	First Lacombe Chr. Ref. Church, Lacombe, Alta.
Feb. 23	Chr. Ref. Church, Highway 16 West, Telkwa, B.C.
Feb. 24	Chr. Ref. Church, Sparks St. and Straume Ave., Terrace, B.C.

The forth meeting of team "B" will be held at 8 p.m. in the following communities (speaker Rev. John Vriend on The Institutional Church in Renewal):

Feb. 17	Sioux Center, Iowa, Public Library.
Feb. 18	First Chr. Ref. Church of Manhattan, Manhattan, Montana.
Feb. 19	New Westminster Chr. Ref. Church, 8255 - 13th Ave., Burnaby, B.C.
Feb. 22	Seattle, Washington. See local announcements for location.
Feb. 23	First Chr. Ref. Church, 661 Agnes St., Victoria, B.C.
Feb. 24	Second Chr. Ref. Church, Old Clayburn Road, Abbotsford, B.C.

The fourth meeting of team "C" will be held at 8 p.m. in the following communities (speaker Dr. Bernard Zylstra on the topic The Institutional Church in the Kingdom):

Feb. 17	Calvary Chr. Ref. Church, Russell Rd. at City limits, Ottawa, Ont.
Feb. 18	Grace Chr. Ref. Church, Grace Ave. and Berry St., Chatham, Ont.
Feb. 19	First Chr. Ref. Church, 787 Murphy Road, Sarnia, Ont.
Feb. 22	Chr. Ref. Church, Drayton, Ont.
Feb. 23	First Chr. Ref. Church, Talbot St., London, Ont.
Feb. 24	Mount Hamilton Chr. Ref. Church, Upper Wellington St. S., near Stone Church Rd., Hamilton, Ont.
Feb. 25	Willowdale Chr. Ref. Church, 70 Hilda Ave., Willowdale (Toronto), Ont.
Feb. 26	Calvin Memorial Chr. School, 300 Scott St., St. Catharines, Ont.



From other presses

WOMEN'S LIB: FRIEND OR FOE?

Nothing has done more to improve the status of women than Christianity. The doubter need only probe ancient Greek or Roman history or study the social roles in contemporary animistic and pagan cultures to realize how far we've come.

Where the gospel has made its impact, there womankind has experienced remarkable elevation.

Perhaps, then, a Christian can examine the present-day Women's Liberation Movement without being charged with bias.

The Women's Liberation Movement, currently gaining some headway not only in North America but on the European continent, is dedicated to the proposition that the sexes were created equal. It is determined to achieve what it considers the by-products of that equality: equal remuneration for equal work, and the right to be free from restrictive marital arrangements, including the bearing and bringing up of children.

It advocates liberalized divorce and abortion laws. It pushes for communal child-care centers, supported by the state, where offspring can be cared for while mothers pursue their careers.

The Women's Liberation Movement encourages the formation of neighbourhood cell groups whose members meet regularly to bare their intimate frustrations before one another. They discuss such suggested topics as "How do you feel about housework?" "Do you enjoy taking care of your children?' "Were you a 'nice girl' (before marriage)?"

Six months of such "consciousness-raising," and the group graduates to picket duty and protest marches.

We readily concede that the Women's Liberation Movement have had provocation. Husbands too often are inconsiderate of their wives. Employers too often discriminate unfairly between the sexes, denying advancement and commensurate pay to the working woman. The single women — single for whatever reason — too often is the ostracized object of inconsiderate jest.

But the Christian has not only a right but a responsibility to measure a movement against the standard of God's Word. So assessed, the Women's Liberation Movement comes up short indeed.

Scriptures declare unequivocally that the sexes are not equal. "Adam was first formed, then Eve" (1 Timothy 2:13). "The man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man" (1 Corinthians 11:8-9). Woman is called the "weaker vessel" (1 Peter 3:7). Scriptures repeatedly assign her a role of subjection to her husband (Genesis 3:16; Ephesians 5:22; Colossians 3:18; 1 Timothy 2:12; 1 Peter 3:1). Equality of the sexes is not a Bible doctrine.

Rather, Scripture views the sexes as complementary. "Nevertheless neither is the man without the woman, neither the woman without the man. . . . For as the woman is of the man, so is the man also by the woman" (1 Corinthians 11:11-12). Woman was expressly created to satisfy man's innate need for fellowship and to be a "help meet" to him (Genesis 2:18). Woman's weakness in the Garden of Eden is to be compensated for by childbearing (1 Timothy 2:15).

Femininity and domesticity are more than learned responses, though they should be reinforced by precept and example. Man was created to have dominion; woman, to be his complement and helper. To reverse or otherwise confuse the roles of the sexes is to tamper with that which God has decreed. The girl or the woman who rebels against her role as a female is rebelling against God who ordained the distinctive roles of both male and female.

Compared with this scriptural picture of woman as man's industrious helpmate (see Proverbs 31:10-31), providing fellowship for him, bearing children, complementing his strengths, subserving her own desires to those of her husband, what is the image of the woman liberationist?

Behind the strident voices, the obscene placards and the exhibitionism is a woman in rebellion, asserting her emancipation from her role as wife and childbearer.

"I must be free." "I will be equal." "My career comes first." "I must be fulfilled."

Brought up in a permissive society, never disciplined by denial, she finds herself woefully unequipped for the admittedly tedious job of keeping house and raising children and being truly a helpmate to her husband.

The options seem so grossly unequal. Either she remains to the monotonous kitchen and the demanding children and the increasingly unromantic husband, or she runs away into the glittering future of liberation and a career of her own and self-fulfillment.

The mills of God grind slowly, but fine.

One can only suspect that thirty years from now, with the children successfully launched and the prospect of increased companionship with the marriage partner who has complemented the endeavor, the wife and mother who stuck it out will find her life infinitely more fulfilled than the self-serving rebel who made shipwreck of marriage and family in pursuit of an illusory "liberation."

—"The Christian and Missionary Alliance".

Lambert Huizingh

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HARD-OF-HEARING HOUND GETS AID: Sam, a 12-year-old Labrador, hears his master, Keith Bird, 19, for the first time in a year after getting hearing aid from Scarborough, Ont. hearing aid centre.

Calvin "KIDS" Presented Outstanding Recognition at Governor's Conference

The Calvin College "KIDS" organization, student volunteers for community services, was presented "The Outstanding Volunteer Program Award" at the Michigan Governor's Conference on Student Volunteerism held last November. Forty schools were represented by approximately 400 delegates at the conference.

Mr. David Dekker, director of the Calvin KIDS, stated: "The award speaks for the whole Calvin College community as a Christian institution, and it should speak out for it in that spirit. We should use the award for an even better job of working with children and teen-agers in the community in the name of Christ."

This year the KIDS activities at Calvin have been divided into 10 areas. These include KIDS functioning as teacher-assistants in inner-city schools; as bi-lingual tutors for Spanish-speaking children; as assistants in various youth homes; as special education volunteers for emotionally disturbed, handicapped, orally deaf, blind and mentally retarded children; and as helpers of teen-age drug users at a rehabilitation center.

Other areas are acting as big brothers and big sisters for referrals from social agencies and the court, and tutoring low income high school students who want to go to college.

The KIDS program at Calvin is governed by a Policy Board consisting of four students, two faculty members, and the Dean of Students. Daily operational details are handled by the student coordinators and the director, who also serves as the chief administrative officer. Two Microbuses and the automobiles of volunteers are used for transportation.

In a recent number of the MAHPER Journal, official publication of the Michigan Association of Health, Physical Education, and Recreation, Dr. Barney Steen, Director of the Physical Education Department at Calvin, writes a lead article on the "Calvin College Physical Education Program."

Good Books

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The New Testament in today's English version.
THE NEW TESTAMENT DOCUMENTS, ARE THEY RELIABLE? by F. F. Bruce.
THE WEIGHT OF GLORY, by C. S. Lewis.
A selection of addresses given by the famous writer.
THE GIST OF CULTS, by Rev. J. K. Van Baalen.
THE GUN, by John Vriesinga & **THE FLASHLIGHT,** by Jean G. Fisher. These are two great stories for children, which are given together as a premium for ONE subscription.

The following 4 titles are big size hard-cover books (bound in linen):

LIVING IN A NEW COUNTRY, by Rev. T. C. VanKooten.
An interesting study on the integration of immigrants into the life of their new country.
IN THE MIRROR, by Prof. Dr. J. Kromminga.
This book was published in connection with the Centennial of the Christian Reformed Church. The author reviews what this church has done and ought to do.
A PREY TO SATAN, by C. Sluys.
A moving story which is often filled with suspense. The main characters are people of the Reformed Church in Holland.
THE STOWAWAY, by Wm. R. Rang.
Hendrik Tromp wants to find his lost father. He hides as a stowaway in "The Golden Horn, but is detected. What follows takes the readers (boys and fathers) all along.

FOR TWO SUBSCRIPTIONS:

STRAIGHT DOWN A CROOKED LANE, by Francena H. Arnold.
Teenage marriage, a growing problem in this modern era, is the theme of this well-known author.
WORLD AFLAME, by Dr. Billy Graham.
Dr. Graham tells why he believes the world is on a collision course — and what this generation can and must do about it.
LEAST OF ALL SAINTS, by Grace Irwin.
The author tells in this novel how Andrew Connington, pastor of a Toronto church, must bring his natural desire into line with the profession he has chosen.

We also have a number of Dutch titles available, namely:

FOR ONE SUBSCIRPTION:

ARIE EN KATRIEN IN CANADA, door Arie Dof.
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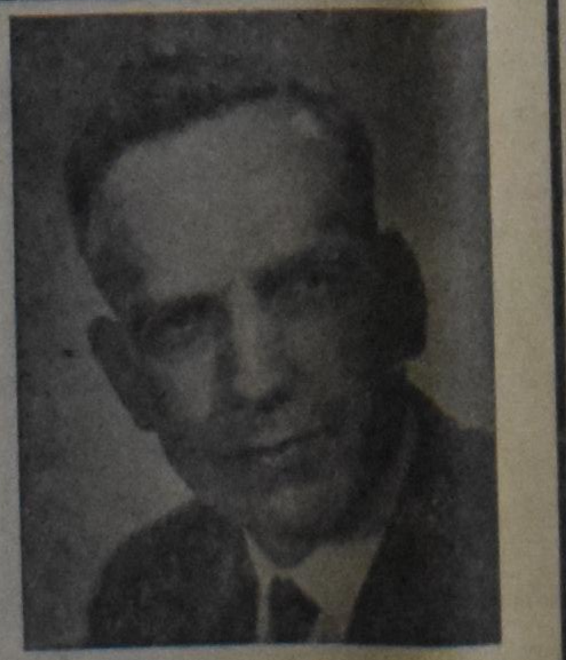
CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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